WEDNESDAY, SEP. 21, 1960
EVE OF
ROSH HASHANAH 5721
Friday—
Candle Lighting in Toronto
6:59

THE CANADIAN JEWISH NEWS

NEW YEAR ISSUE: 3 SECTIONS 46 PAGES

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HAPPY NEW YEAR !

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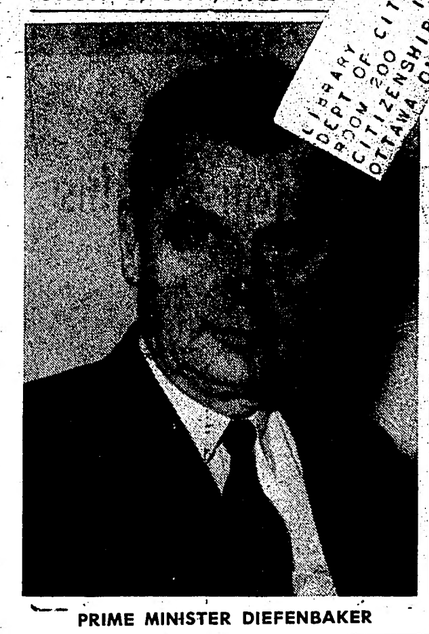
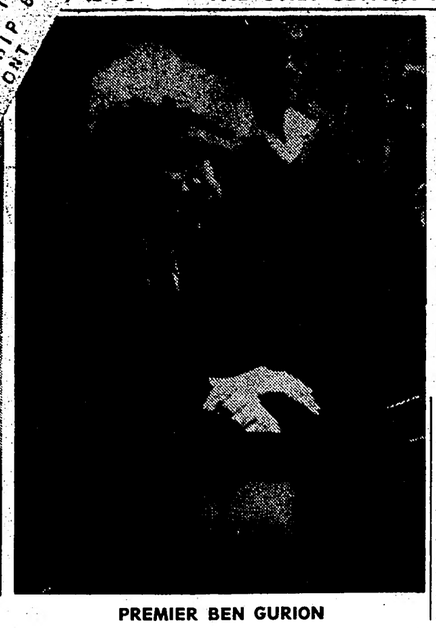


PRIME MINISTER DIEFENBAKER



PREMIER BEN GURION

World Leaders Hail Rosh Hashanah

Diefenbaker, Ben-Gurion, Greet Jewry

Messages To Canadian Jewish News From Canada's Prime Minister, Ontario Premier Frost, Mayor Phillips, Israel Ambassador Herzog

N.Y. Jewish Cops Protest Rosh Hashanah Duty

New York (CJN) — For the first time in the history of the New York Police Department., Jewish members of the force are under orders to work through Rosh Hashanah because of the inrush of UN celebrities, and as a result, open rebellion

WILL HAVE TO GUARD "K"

—including threats to resign or go AWOL during the holy days—loomed this week.

Commissioner Kennedy cancelled all days off, and Jewish cops are particularly annoyed since the Rev. Isidore Frank, Jewish chaplain of the department, has been trying vainly since Friday to meet with Kennedy to work out a solution.

Ready To Resign

Already, several of the more Orthodox members have advised officials of the Shomrim Society, the Jewish department al organization, that they will resign from the force rather than violate their religious principles.

Others have said that they intend to take the days off and risk departmental punishment, which might range from reprimand to dismissal.

Usually, in the past, the Jewish cops have used vacation time for the observance. However, Kennedy's order bars any time off, except for those already on vacation. These men will not be recalled.

Bows to "Rebellion"

In a confidental telephoned message to all commands, Kennedy made a left-handed acknowledgement of the rebellion. On Wednesday through Friday, he said, Jewish cops will be permitted "to change tours" — "subject to exigencies of the service."

In other words, this would allow tour-swapping — if the Jewish cops could find anyone to work for them.

HADASSAH ELECTS PRESIDENT

NEW YORK, (JTA.) Hadassah ended its 46th national convention this week with adoption of a budget of $9,875,000 for its 1960-61 program in Israel and in the United States and elevated Mrs. Siegfried Kramarsky, a national vice-president, to the presidency. She succeeded Dr. Miriam K. Freund.

Call For Thanksgiving

Prime Minister John G. Diefenbaker, Premier David Ben-Gurion of Israel, Prime Minister Leslie M. Frost of Ontario, Ambassador Herzog, Mayor Nathan Phillips have extended New Year's Greetings to the Jewish community of Canada through the Canadian Jewish News.

"Cordial Greetings" From Diefenbaker

In his moving New Year message, Canada's Prime Minister asks us to transmit to the Jewish community his "cordial greetings." Our Prime Minister also hopes and wishes that "the New Year will bring to each and all happiness, health and prosperity."

Ben Gurion: Strengthen Link

Premier David Ben-Gurion asks the Jews of Canada and North America in general to continue and strengthen their humanitarian work and their spiritual links with Zion. He sends the people the blessings from Zion. A similar message was issued by the chief rabbi of the Holy Land, Isaac Nissim.

Frost: Give Thanksgiving

Premier Frost of Ontario issued a cordial New Year message to the Jewish community of Ontario through the Canadian Jewish News.

Our Provincial Premier states "that the last decade was one of exceptional growth and development for our province." He very appropriately asked all to "join in thanksgiving to God for the blessings of the year 5720."

Herzog: Redemption Slow Process

The honourable Yaacov Herzog, Israeli Ambassador to Canada, in his message to the Canadian Jewish News, quotes the sages in his hope for the future: "Slowly, slowly as the rising of the dawn — so shall be the redemption of Israel."

Mayor's Wishes

Mayor Nathan Phillips on behalf of the City of Toronto wishes all to be inscribed in the Book of Life.

* * * *

(All messages appear in full on Page 4 of the first section. President Eisenhower's message on Page 3, Section 2).

Finkelman Honoured By Christians And Jews Council

(CJN Reporter)

One of Canadian Jewry's leading public personalities, Jacob Finkelman Q.C., of Toronto, will be honoured next Monday, September 26th, for distinguished service in the field of human relations at the thirteenth annual award banquet of the Canadian Council of Christians and Jews.

PROMINENT CANADIANS TO ATTEND

The CCCJ will also honour with its annual Human Relations award the noted Canadian industrialist and civic leader, William E. Williams, president of Proctor and Gamble of Canada.

The September 26th event, to be held in Toronto's Board of Trade building, will feature Edmund Leopold de Rothschild, well-known British businessman and Jewish communal figure, as guest speaker. Prominent Canadians from all parts of the country will attend.

The award to Prof. Finkelman will mark another milestone in a public service career of distinction. Chairman of the Ontario Labour Relations Board, a key position in governmental-labour- management affairs on the national as well as the provincial scene, he occupies a top national post in the Jewish community as chairman of the Canadian Jewish Congress, Central Region.

Mr. Finkelman's leadership record in the Jewish community includes service as national chairman of the Joint Public Relations Committee of the Congress and B'nai B'rith. Before appointment to the Labour Board chairmanship, he was professor of administrative and industrial law at the University of Toronto Law School, being the first Jewish professor to be appointed to the University staff. He has been a contributor of articles to law journals and is the co-author of "The Right To Trade."

AUTHORITY ON LAW

Mr. Williams has been active for many years in community service in Toronto and across the country. He is on the executive committee of the United Appeal, the board of the Toronto Symphony and the Canadian Arthritis and Rheumatism Society and is President of the Toronto Board of Trade.

William O. Twaits, president of Imperial Oil, will preside at the award banquet.

Co-chairman of the CCCJ are Hon. Gaspard Fauteux P. C., John D. Hayes, O. B. Roger and Rhys M. Sale.

Commentary • By M. J. Nurenberger

The Circus At The United Nations

Even the Romans could not match in skill and showmanship the performance that New Yorkers will witness this week at the United Nations building. I wish I could spend my New Year at East River Drive and be able to see, with my own eyes, the greatest circus ever in action: Mr. Dag Hammarskjold's show during the UN assembly. No wonder old Barnum went out of business. How could he compete with such talents and against such financial backing?

How could a **Barnum bear** stand up against the **Russian bear?** How could an old SCHLEMIEL of a Barnum bear dance the COSSACK, sing and cry, yell and threaten, praise and blaspheme, hug and hit—all at the same time — with the vigor and terror of a Nikita?

* * * *

There will be an additional attraction at the UN circus: there it will not be the trainer who will manoeuver the bear, but the bear will hold the chain and lead by it all his satellites — from the youngest, bearded KHASTRO to the clean-shaven Antonin Novotny of Prague, the killer of Jan Masaryk.

* * * *

Another feature of the show, which is nothing to sneeze at, will be the bear leading the proverbial Egyptian horse. The Israelites of old warned against the abomination of horses from Egypt, — against becoming too involved with them. However, I must say that the ancient Greeks were more up-to-date in their estimate of such a horse — they called it a Trojan horse, which usually helps the fifth column to conquer a city, a country or a continent.

* * * *

In fact, the fifth column will be represented in full splendor: there will be those who helped the bear assist in the conquest of some strongholds in Africa, Latin America and Asia. And last, but not least, those who helped him **liberate and hug** Eastern Europe.

* * * *

From KHASTRO's KHUBA to Kador's **free Budapest,** all representatives will sing HALLELUJA to the new spirit of liberty emanating from Moscow.

* * * *

This part will be pure comedy. The clowns will tell us that Nasser is a democratically elected president; that Janos Kador is beloved by the Hungarian people and that the revolt of Budapest was a reactionary provocation. They will not forget to mention how happy the Czechs are under the Red. quislings and that they would have been terribly unfortunate had Masaryk remained alive and in power. Of course, Lumumba will be described as the most civilized statesman the world has ever known; and that Gaston Eyskens and King Baudoin are savages and cannibals. If Nasser's latest victim, Majali of Jordan, will be at all mentioned, it will be only as an example of a man who was liquidated by the forces of progress.

* * * *

. . . Of course, seriously speaking, I would be very sad on the eve of the New Year, were I to believe that the UN will assemble only in order to produce this circus. However, I am firmly convinced that we are further away from a world war than ever, since 1945. Khrushchev, despite all his big talk, is afraid of the free world. He wants to negotiate. He knows how powerful the free world is if united and dedicated to the defense of international peace and justice. If I may conclude these remarks on the New York theme, I should like to terminate with a prayer that the free world must not weaken nor become meek in the face of Nikita's arrogance.

* * * *

I firmly believe in our power to resist this evil. For our peoples are fighting for something which they possess and cherish and which they will not relinquish lightly. The enslaved peoples of the Communist empires have nothing to lose but their shackles, to quote an old pre-bolshevik Marxist adage.

* * * *

There will be serious discussions behind the scenes of the circus. These discussions are important for the future of the world. If they succeed, we will have in 5721 a better, more hopeful year.

Most Of Israeli Army Put At Egypt Border

TEL AVIV — Premier David Ben-Gurion said that "almost all" of the Israeli Army would move to the Negev, the barren southern half of the country.

CITY THREATENED

He made the statement during a visit to Elath, the southernmost Israeli town and the country's outlet to the Red Sea. Inhabitants of the city have been complaining about the slow rate of development and the high-cost of living. A number of technicians pulled up stakes during the summer and the decline of the city was threatened.

TRANSFER HELPFUL

The Premier assured the people that the Government had plans for development of the region. He said that Elath was one of five cities in the Negev for which $500,000,000 would be spent during the next decade for the promotion of industry.

He then remarked that the transfer of the Army to the Negev would help Elath. Officials said later that the Premier touched on a plan for transfer of training bases from the closely settled northern part of the country to the open spaces of the Negev. It was noted that the move would put the bulk of Israeli forces on the borders of Egyp.t

TO RESUME SUPPORT OF NASSER

TEL AVIV (ZINS) — The instructions which Israel Communists recently brought from Moscow have made it abundantly clear that the Kremlin's attitude toward Nasser has undergone a change, reports the "Haboker" correspondent on Arab affairs. The leader of the Arab Communists in Israel, Emil Habibi, is now making speeches in praise of Nasser for his "progressive" attitude in the matters of disarmament and peace, following the Russian line. Habibi only recently returned from Moscow and is already addressing Communist gatherings where he points to the aid which Russia is render-

(Continued on Page Five)

U.S.S.R. Atheists Fighting High Holy Days

LONDON, (JCNS.) In a new drive against religion the Soviet authorities have now set up "mobile atheists" clubs which are travelling in both town and country to counteract "the disease of religion among Russian youth."

Lectures of the highest quality have been selected for this new anti-religious campaign and are using the old Marxist theme of "religion, the opium of the people"; but they give it a scientific twist by discussing religion in the light of medicine and modern science.

Obviously aware of the forthcoming Jewish New Year and the fact that on this occasion young Jews who seldom appear at services attend synagogue in quite considerable numbers, the mobile clubs have now made their appearance in a number of larger cities.

A report from Kiev states that in the Padola area, still inhabited mainly by Jews, the lecturer of thee mobile club recently addressed about 30 meetings attended by Jewish youth in the area.

SOVIET-ISRAEL AGREEMENT NEAR

JERUSALEM, (JTA.) —Complex negotiations between the Soviet Union and Israel over Soviet claims to ownership of property in Jerusalem valued at many million dollars, were suspended last week to permit the negotiating teams to consult their governments. It was generally believed that agreement on this question, a source of friction for years, was close.

DEATH OF RUSSIAN JEWISH SCULPTOR

MOSCOW, (JCNS.) The death occurred here recently of Bernard Kratko, one of the leading Russian sculptors, at the age of 77.

He was for many years stage-manager of Yiddish theatres in Poland, and helped in the productions of many of the plays of J. L. Peretz. He also made the first bronze of Peretz.

Kratko left Poland for Russia during the First World War. Although he paid several visits to his native land, he returned to live in Moscow.

JEW TO GUARD KHRUSHCHEV AT U.N.

UNITED NATIONS, N.Y., (JTA.) United Nations Secretary General Dag Hammarskjold announced this week that he had appointed Alfred G. Katzin, a South African, to over - all charge of UN security, protocol and press relations during the early part of the UN General Assembly session. During this period Soviet Premier Khrushchev and other heads of state will be present.

Col. Katzin, 54 years old, is a Jew who was educated at Diocesan College, Rondebosch, South Africa. During World War II he served on active duty in East Africa, Egypt, the Middle East and North Africa, and later was attached to the Allied military headquarters for the Balkans. He has been on the staff of the United Nations since 1948.

Eisenhower's Red Carpet For Nasser

WASHINGTON, (JTA.) —The State Department plans no restrictions on the movements of President Nasser of the United Arab Republic during his stay in the United States as head of his country's delegation to the United Nations, it was indicated here.

Plans are being made for President Eisenhower and Secretary of State Herter to meet with Mr. Nasser in Washington, or New York, or in both cities. State department sources said today that it was reasonable to expect Nasser to raise the Israel issue when he talks with President Eisenhower.

At the same time it was revealed by authoritative State Department sources that the United States will support the election of the United Arab Republic to a seat on the United Nations Security Council. These sources said it has been decided here that the United States could not oppose the placement of the UAR on the Security Council because of American relations with the Afro-Asian bloc.

(From Jerusalem it was reported that Premier David Ben-Gurion last night told a group of Americans visiting Israel in a State Department seminar studying the Middle East that he had no intention of attending the UN General Assembly despite Nasser's doing so.)

The State Department explained that, because the Nasser regime is backed for the seat by some other regional countries, the United States had "no alternative" but to accede to the "regional choice." The UAR is slated for the seat to be vacated by Tunisia.

State Department sources said that UAR defiance of the Security Council on the Suez blockade, the maintenance of a technical state of war against Israel and similar factors were weighed, but a decision was nevertheless taken to tacitly approve the selection of the UAR as a new member of the Security Council.

1961 U.J.A. Invited To Send Study Mission To Israel

The State of Israel and the Keren Hayesod of Jerusalem again invited a group of Toronto United Jewish Appeal leaders to form a Study Mission to Israel for 1961. The Mission will leave in November and is now in the process of careful briefing on the history and current conditions of the country. When they return to Toronto they will report on the use of the U.J.A. dollar in the rehabilitation of Jewish lives. This has always been a campaign highlight of great interest to the community.

In the past, members of the Study Mission have returned to Toronto with real determination to fill the needs in Israel which they have discovered for themselves. And this zeal has continued beyond the year of the Mission, thus giving the community, each year, a new group of devoted, vigourous leaders. The twenty-four men invited this year, through their enthusiasm, give every promise of continuing the tradition of success. Seven of the new group are shown above.

INSIDE TODAY'S CANADIAN JEWISH NEWS

The Woman Called Tehillah
A Full-Length Novelette by S. J. Agnon

Why I Am A Jew
By Andre' Maurois
(Magazine Section)

Human Relations
New Column by Dr. N. Franzblau
(Section Two)

The Jew In The Nuclear Age
By Dr. J. B. Soloveitchik, Dr. Louis Finkelstein, Dr. Nelson Glueck. (Page One, Section 2)

We And The Arabs
By David Ben Gurion.

The Great Challenges
By J. B. Priestley
(Magazine Section)

AND MANY MORE ESSAYS, STORIES, REPORTAGES, NEWS STORIES IN THIS UNUSUAL ROSH HASHANAH ISSUE

Rosh Hashanah Starts Wednesday

Jewish New Year to Begin at Sundown

Rosh Hashanah, the start of the Jewish New Year, 5721, will be ushered in today, Wednesday, September 21st, at sundown.

The Jewish New Year begins a ten-day period of prayers and penitence, known as the High Holy Days. The period ends with Yom Kippur, the Day of Atonement. Yom Kippur this year begins Friday evening, Sept. 30, and continues through sunset the following day.

Jews observe Rosh Hashanah for two days. Sermons, with hymns and liturgy, in temples and synagogues will invoke divine help and dwell upon improvement of personal conduct.

The Canadian Jewish News is dated this week, Wednesday, as Friday — our usual dateline — is Rosh Hashanah.

The offices of The Canadian Jewish News will be closed Thursday and Friday, both days Rosh Hashanah. We are always closed on Saturday.

LEVI ESHKOL
Israeli Finance Minister To Speak Here
(Story, Page 6B, First Section)

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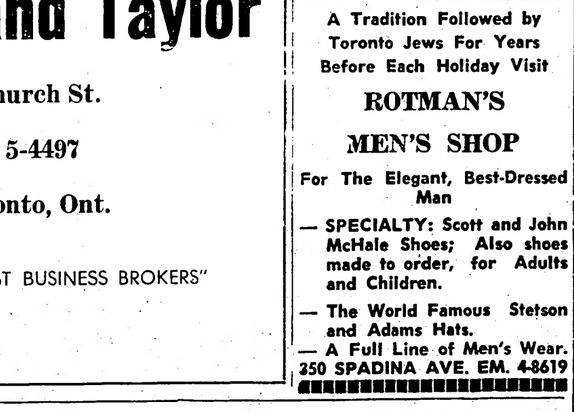

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Children's Corner

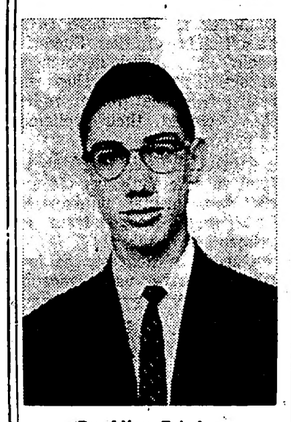
May Fourteen—1948

BY JOHN S. COWAN

The author of this poem is a young High School student, the son of Mr. and Mrs. A.C. Cowan, of 73 Douglas Drive, Toronto.

They flee the chaos, the impending storm;
They flee the holocaust that they have made;
Their Empire's ancient glories wane and fade;
The Samson's locks are in dishonour shorn.
A curse on them, the Rulers of the Sea,
Who now betray their promise once again,
A promise that they swore to keep like men;
But they did not, these Sons of Treachery - These Vultures!
They give the foe the fortresses of stone,
And guns we cannot even buy with gold;
They burn their records, and from us withhold
Their aid, their aims, our rights; we are alone.
They promised once to help us make this land
A home in which our people could be free;
Instead, they take the foeman by the hand,
And help him push us backwards to the sea.
But here the glorious Empire dies,
Here man regains his reason;
Much thanks for thirty years of lies,
For thirty years of treason.
Much thanks,
O Master of the Seas,
O Sons of Hate,
Perfidious Albion —
Ye Vultures!

Why I Left Home



By Allen Friedman
(Age 15, student of New Israel Yeshiva)

My name is Allen Friedman. I was born and brought up in Toronto and lived here 'til two years ago.

Then I left home to study in a Yeshiva.

Of course, the day before I was scheduled to leave I began thinking that I would miss my parents. Anyway I was going to see that I would eat well and remain healthy. Then I decided to consult my future teacher. He immediately invited me to his house. There he greeted me with the traditional "sholom aleichem" as we had not seen each other for more than three days. We both sat down in front of a huge volume, filled with Hebrew words. He explained to me that this book was called "The Ethics of the Fathers" and was written by our sages almost two thousand years ago.

My teacher also told me that if this book would be studied and understood, it could solve any problem. He started by reading a few words and stopped: he told me that before I will have left this house these words will have solved my problem. The sentence follows: **One Must Exile To a Place of Study.** He then started to read some smaller characters which practically filled the page and told me that these were the commentary. It said that since it didn't use the terminology One Must Exile to Study Torah, which would mean any place where you could learn it, but stated One Must Exile to a **Place** of Torah, it implies: a **place away from home.** The word **Exile** means to leave your father and mother.

"Even though this departure is difficult like tearing a baby away from the nursing of its mother, it is for your own benefit. This is a thing necessary to save one's life. Just as grass will not survive where it is planted but must be transplanted into different soil, similarly a man will not succeed, whether it be in Torah in the moulding of character traits, if he remains in his place of birth."

First he must leave the friends of his younger days which made him happy in order to not be discouraged on his way up on the ladder of wisdom. Secondly, it is a fact that one remains a child in the house of his father.

If he remains in his father's house he will forget his responsibility to become independent and always rely on his father. Thirdly a person can accomplish more when by himself.

A person is born with evil instincts. But if he relies upon the Torah no such evil could enter his mind. As it says in the Talmud (Kiddushin):

"I have created evil in a man but I have also created Torah to destroy it.

Then my teacher closed the book and asked me whether I had learned anything. I was too astonished to speak since I had never learned anything so truthful. He left me with one desire: that I should learn to love and keep the Torah forever.

* * *

I am now fifteen years old and have been going to Ner Israel Rabbinical College in Baltimore for two years. And I really love it.

I do hope that if any boy is undecided about entering a Yeshiva, or is facing a problem, he will read the words of truth quoted above.

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A New Year's Message From Your Rabbis

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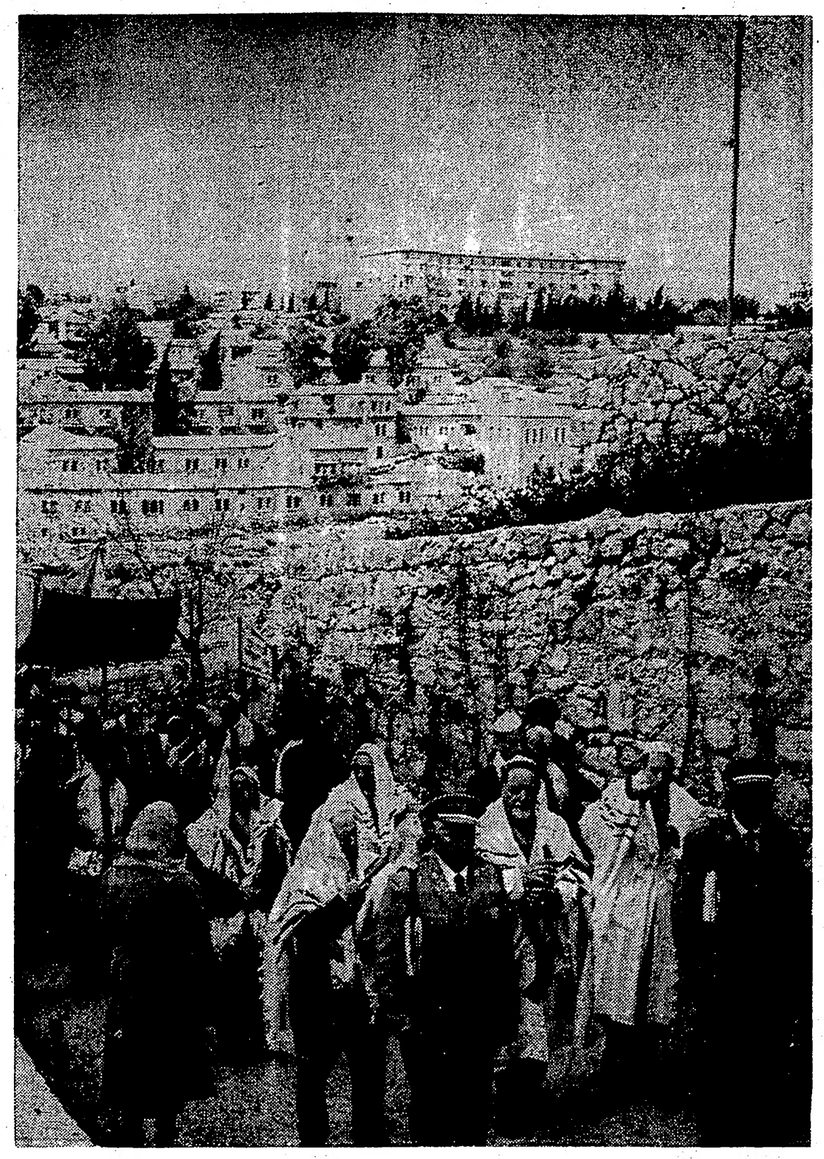
5721

As The New Year Begins



SYMBOLIC OF THE HIGH HOLIDAYS OBSERVANCE is the above photograph taken during a recent Oleh Regel tour of Torontonians as they wended their way to hallowed Mt. Zion in Jerusalem enroute to King David's Tomb.

During this season, an awe of life prevades each and everyone of us, and there is no time better suited to take spiritual stock of ourselves and to consider the ways of Providence.

In the light of events of the past year, we must not become complacent. World Jewry and mankind are yet torn between good hope and the terrible shadow of new wars. It behooves us therefore, to place our trust in God, to fulfill his Torah and sublime morality, and to pray for the realization in our time, of the visions of the prophets of Israel.

The State of Israel is a stronghold of our people and its future—let us rally round her and be full partners in her upbuilding, in the strengthening of her economy through the purchases of State of Israel Bonds. We call upon Toronto Jewry during these hallowed hours to increase its support of the Israel Bond drive to speed the Jewish State's economic independence.

For the New Year, we, the spiritual leaders of your community extend our blessings. May God inscribe us all in the Book of Life, Peace and Happiness. And may we all be privileged to behold the final redemption of Israel and the restoration of Jerusalem. Amen.

Rabbi Erwin Schild, Adath Israel
Rabbi Shamai Kanter, Beth Am
Rabbi Albert Pappenheim, B'Nai Israel Beth David
Rabbi Joseph Kelman, Beth Emeth
Rabbi Benjamin Hauer, Beth Jacob
Rabbi David Monson, Beth Sholom
Rabbi Stuart B. Rosenberg, Beth Tzedec
Rabbi Morris Gorelik, Clanton Park
Rabbi Abraham Feinberg, Holy Blossom
Rabbi Solomon Langer, Kiever Congregation
Rabbi Walter Wurzburger, Shaarei Shomayim
Rabbi Bernard Rosensweig, Shaarei Tefillah Bais Yehuda
Rabbi Jordan Pearlson, Temple Sinai
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Torah V'Avodah (Markham)
Torah V'Avodah (Vaughan)
Yavne Zion

ONLY IN AMERICA

BY HARRY GOLDEN

MUST EVERYONE GO TO COLLEGE?

The magazines are filled with the editorials urging parents to take thought now for their children who ought to go to college. It is going to be harder than ever to get students into college in 10 years. "See that it doesn't happen to you!" the magazines urge.

Nothing more reveals the basic frenzy of the middle-class than this worry and importance attached to college. Certainly some people ought to go to college for training — doctors, teachers, social workers: but why does everyone have to go to college?

We know first of all everyone won't go to college. College would then lose all of its alluring glamour. Why put such a heavy emotional and economic investment in the value of a college education? Why are we at such pains to establish an elite?

If we succeed in establishing this great emphasis on a college education, in effect we will have created a second-class citizenship for the thousands of students who don't go. While it is true that the headlines and the commentaries are filled with how much we need college students, they never mention the fact that we need the people who don't go to college, too. The service industries are expanding at a far greater growth than the professions. Who will man them?

Basically the emphasis is wrong. There are boys now who will not go to college but who will become Senators, write hit plays, and win ball games. There are privates who will rise through ranks to become generals. College educations do not bring accomplishments, men do.

If a nation is going to create an elite, the elite has to be worthy of its special privilege. I doubt that this can be true of so large an elite as college graduates. Advertising, an industry controlled almost completely by college graduates, reveals the gross taste, and anti-intellectuality of Americans. Despite its ubiquity, advertising doesn't elevate the fellow who didn't go to college.

During World War II, I remember there was a discussion of why the Army was putting graduates into the infantry. The discussion was stilled when an adjutant general revealed that the infantry needed smart men, too.

I think it's time for one objective analysis of what will happen to the boy who doesn't go to college. Will hard work pay off? And stamina? And persistence? If not, we might just as well throw away "Republic" in our national slogans and substitute "Timocracy."

* * *

BUYING A CAR

Buying a car is a great exercise in patriotism. Cars support our economy and going off and buying a new one is somewhat similar to going to church. You feel proud of yourself. Your friends praise you. Discussion of the differences between cars sometimes approaches the complexity of theological metaphsics.

But shopping for a car is also a great exercise in human nature because you meet car salesmen. Car salesmen are the last believers in the powers of hocus-pocus. They have a secret no one else knows and they keep this secret under their blotters. There is no mystery as to how much a new car costs since its price is itemized and prominently displayed. It's the trade-in value on your old car that sets the gears of secret signs and symbols cranking.

The salesman, appraiser, and agency owner look at your old car with a more careful scrutiny than you ever gave to the new one. You think they are trying to evaluate that old wreck, but you're wrong. They are trying mental telepathy; how much did you intend to pay and they'd like to get fifty bucks beyond that. It works.

You walk back to the office with the salesman who adds up the cost of whitewall tires, radio, and the extra sun visor then takes a deep breath. lifts up his desk blotter as though reading a restricted and top-secret list, and says conspiratorially, "We can give you 80 bucks on that old car."

He watches your face. If your expression doesn't change he takes another deep breath, lifts the blotter higher, looks about to see that no one is listening and says, "Make it 100." Say something to the effect that the dealer on the other side of town offered more, once more he peeps under the blotter, this time with a flashlight because it's so dark, expells his breath like a man under torture, and says, "One hundred and thirty dollars!"

If you sneak a look at what's under that blotter while the fellow's back is turned, you'll find a picture of his wife and kids and a two-year-old shopping list.

Car salesmen run the whole gamut of selling techniques.

One salesman will act positively indifferent, as though he is so preoccupied getting new cars delivered he just doesn't have the time for another sale.

One car salesman will insist you drive the new model around, wreck it if you want, while another won't let you touch the car such a jewel it is.

Some salesmen will keep reciting facts about the horsepower, motor and speeds even though you're the sort that would pull over and park if you saw another driver doing 35. One salesman will confide that he's sold so many of these models that he is going to have to part with some of his securities to pay his taxes while another tries to convince you that if you don't buy the car from him he won't be able to pay for his widowed mother's operation.

Car salesmen are a vanishing breed. Pretty soon their role will be taken over by the IBM electronic computing machines which will catalogue all your vices and virtues, divide this by your bank account, and after the lights flash you'll know exactly what car you ought to buy and how much a month you ought to pay.

* * * *

THE HAWAIIANS ARE VIGILANT

There's no trouble like the trouble you can stir up with Hawaii and Hawaiians. They are like Southerners. They watch you like a hawk. They never forgive. Now they're mad at me. But I join select company. I join James Michener, George Bernard Shaw, H. Allen Smith, the State Department, and the Historical Society Museum of Oregon.

George Bernard Shaw refused to wear one of the flower leis when he arrived in Hawaii. James Michener said he didn't like the muumuu. H. Allen Smith declared against the aloha shirt. Each of these actions called forth a spate of angry letters-to-the-editors, inspired mass movements, and round condemnation from the citizens on that long-extinct volcano.

Hawaii makes more trouble for the State Department than Nikita does at a vodka party. The State Department recently reclassified Hawaii when they changed the temperature average from the tropics from 75 to 76 degree Faahrenheit. Hawaii has an average of 75.2. This means the Hawaiians will catch pneumonia. They are very near secession.

Not content with this, the Hawaiians are also directing heavy abuse against the Historical Society Museum of Oregon. The Oregonians recently displayed the first printing press west of the Mississippi. Not only does Hawaii claim the first printing press west of the Mississippi, but asserts that the Oregon printing press was donated to a Portland newspaper by a missionary in Hawaii.

In my book **For 2c Plain** I had a story about Queen Lilioukalani, Hawaii's last monarch. In the course of the story I confused James B. Dole, the pineapple king with Sanford B. Dole, Hawaii's first governor. Oy vay iz mirr! (Woe is me!) The mail from indignant Hawaiians almost broke the backs of laboring Charlotte postmen. More people in Hawaii knew the difference between the two Doles than knew the words of the "Star Spangled Banner."

The mailing list of my newspaper, **The Carolina Israelite,** inadvertently had been carrying the Hawaiin subscribers as "foreign." It's hard to explain that this wasn't my fault, and there is nothing for it except to apologize. I am sorry **The Carolina Israelite** called residents of the fiftieth state "foreign."

From now on subscriptions to my paper will cost Hawaiians $3, not $4—the extra dollar that is charged to foreign lands. I will do better than that. I'll make the subscription rate retroactive. I'll gladly refund a dollar to every subscriber in Hawaii with my sincere apology. I'll do anything to make peace with the Hawaiians.

* * * *

OUR CONCERN WITH DEATH

When a well-known man like Errol Flynn or Mario Lanza dies, millions of men between 40 and 55 suddenly stop and take stock of themselves. Their age, the fact that they are young no longer, is impressed upon them. All the men between 40 and 55 begin to worry. They are afraid their class is being called up.

In the case of Errol Flynn, who was a big drinker, there was a lull all around the country right after his death. Liquor did not move from the shelves of the liquor stores; the bars were strangely silent; and call girls reported absolutely no business for 24 hours.

Mario Lanza's death also brought men up short and similarly produced a complete reform for 24 hours. But the resolve and reform relaxed just as easily. Lanza had dieted too strenuously. It weakened his heart. But after 24 hours of worry most men went back to those five-course luncheons and second helpings at the family dinner table.

While death goes on constantly all around us, it is dramatized when public figures die. If they are young, and die before their time, it makes us think. We want to reform, to take better care of ourselves, but after a day or two this firm resolve weakens. We give up to luxury again.

In Bedlam, the notorious English insane asylum, the inmates kept a careful count of the deaths that occurred each month. Death was pretty stable in Bedlam over the years and an average of 34 died each month. When the thirty-fourth inmate died, the other inhabitants rejoiced. The average had been reached and they no longer worried. They thought they were saved.

John Donne wrote that "Each death diminishes me" but each death also creates the illusion you are spared because someone else has taken your place.

It is a little different when a member of the family dies. We watch ourselves very carefully. If, God forbid, a mother dies, the children show a deep concern for the surviving father. At the cemetery they will say, "Papa, button up your coat. It's chilly." Over the winter, they will worry whether he has scarves and gloves and long, heavy underwear. Children remain deeply concerned about this surviving parent. They want papa to take it easy.

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A Legend

AN ACT OF FAITH

BY SAUL CARSON

Except for the final act of faith, during that year's Days of Awe, the Yom Kippur services had been concluded. Only the blowing of the shofar remained yet to be heard. Despite the weariness of the congregants, tired after the long fast and the many exhausting hours of prayer in the air now grown fetid, excitement permeated the synagogue. Excitement and wonderment. Would Reb Meir blow the shofar this time?

Reb Meir was now a very old man. Seventy years ago, he was one of the ten who had founded this synagogue. He was the youngest of that original minyan. Now all but he of the elders were gone. Only Reb Meir was left of that handful of true hassidim who had established the Congregation Agudath Achim Nusach Ari.

Three generations of American Jews had gone forth from this little house of prayer. Included among them were the nine sons of Reb Meir — all of them present this day. Included were a number of rabbis, some of them bearing great names, although not one of them was in the Orthodox rabbinate. Included, too, was the rabbi of the local Reform Temple, whose father had been one of the "originals" along with Reb Meir. In spite of his own rabbinical duties, this rabbi always came back to "Nusach Ari" for participation in the solemn "Neilah," the fifth of the Yom Kippur services which climaxes the Days of Awe. He, too, was here. He, too, looked towards the seat occupied by the venerable Reb Meir.

From the very first Yom Kippur service conducted by the Brethren Nusach Ari, it was Reb Meir who had been the congregation's shofar officiant. In his younger days, it was he who blew the shofar twice each day of the last month of the Jewish year, the month of Elul, as is the prescribed minhag of that congregation.

It was Reb Meir who had sounded the horn ten times each day, from the first day of Tishri, as enjoined in Num-Tichri, as enjoined in Numbers: "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of blowing the horn unto you."

Ten times each of the Days of Awe he had sounded the shofar, making a hundred of these acts of faith between the opening day of the New Year and "Neilah."

And after "Neilah," it was always Reb Meir who blew not only loudest but also longest. For is it not said that the concluding notes of the shofar, following "Neilah," the great Tekiah, the "Tekiah Gedolah," be prolonged as long as the breath of the officiant holds out? And who, for the glory of God and His people, had breath longer and fuller than the pious and practiced Red Meir?

And not only long must that Tekiah be, but loud as well. For is it not stressed that the Bible ordains "a blowing of the horn unto you?" The sages were very explicit on this point — the shofar is being blown "unto you." You must listen and hear it. "Every man is obliged to hear the sound of the ram's horn," warns the Shulhan Arukh ha-Rav.

Now, however, Reb Meir was old. Not once during these ten Days of Awe had he blown the shofar. During the month of Elul, this year, and during the first nine days, counting the Day of the New Year as the first, other members of the congregation had taken over the holy task. This day, this Yom Kippur, prior to "Neilah," one of Reb Meir's nine sons had sounded the shofar in place of the father. Now the time had come for the tenth sounding of the day, the hundredth of these Days of Awe. Who would blow the shofar now?

Reb Meir, old and bent, arose. A pair of his sons—the eldest and the youngest—made an effort to help him. Wordlessly, he declined their aid. From his pew he walked forward. He mounted the bimah.

Reb Meir pulled over his head the talith, hiding, as prescribed, his countenance. The sexton handed him his shofar.It was a plain, unadorned, ram's horn, bent as a symbol that the children of Israel must bend their hearts toward their Father in Heaven. The mouthpiece was plain, undecorated, for metal separates the mouthpiece from the mouth of the blower. And it is through the mouth that the blower's very soul enters that horn.

The sexton had prepared the shofar. The Shulhan Arukh is clear on that point: "It is permitted to pour water or wine or vinegar into the ram's horn on the holiday in order to make a clear sound." At the behest of Reb Meir, the sexton had treated the horn with vinegar—for Reb Meir had said: Is vinegar not, like the sweetest of wines, sweet unto the taste of him who serves the Lord?

The congregation listened. It seemed to the listeners that the opening notes of the first Tekiah were very low. Would Reb Meir have enough breath in him to complete the act of faith?

The answer became apparent as the glissando of the first note swelled upward into the higher note. Reb Meir had begun quietly — not because of lack of wind but out of humility. I approach my God humbly, he seemed to say. But having opened his dialogue with God, he rose higher. He had already reached the height of Sinai itself as he approached the Terah. The series of staccato blasts upon the lower note was metamorphosed into the longer high note. The note rose in majesty. "And the voice of the trumpet," as the Bible tells of the occurrence on Sinai, rang "exceedingly-loud." And, as did the people before Sinai, the congregation trembled.

And then came the Tekiah Gedolah — the great tekiah. In it was heard the pain and the joy, the sorrow and the happiness and the hope of this old Jew whose life had spanned two horrible wars, one of them resulting in the extermination of six millions of his people — as well as the founding of the State of Israel as the long-hoped-for refuge for his people. Generations of Jews wept and prayed, danced and rejoiced, suffered destruction and gave thanks for the ability to build and to create.

All the ten reasons for the blowing of the shofar, as expounded by Saadia Gaon, were sounded in that tekiah gedolah. Because Rosh Hashanah, which ushers in the Days of Awe, marks the beginning of Creation. Because Rosh Hashanah is the first of the ten Days of Repentance. while the Neilah marks the moment when the Books of the Judgment are sealed. Because the shofar reminds us of the day our ancestors stood at the foot of Sinai, and because the horn reminds us of the clear words of the Prophets. The destruction of the Temple is re-created for us because in the shofar we hear the alarms of war. And the binding of Isaac and the covenant entered into between Israel's father Abraham and God, these are among the remembrances brought to us by the shofar. The trembling before God is in the sounds of the horn, and the Great Day of Judgment, the ingathering of the dispersed of Israel, and the resurrection of the dead.

As if determined to emphasize each of these ten reasons, Reb Meir's tekiah gedolah continued to reverberate through the synagogue. There may have been few in that synagogue that late afternoon who could read all the intents and purposes of the sounds of the ram's horn into the notes prolonged by Reb Meir. But some there were who knew. And all, without knowing explicity, felt the meanings.

* * * *

Reb Meir did permit the sexton to hold one of his arms as he descended from the bimah. Then his sons took over. Soon he was home, breaking the fast.

Reb Meir never blew the shofar again. It was not long after that Yom Kippur that he was gathered unto his fathers.

It is probable that never before in all of the history of Jewry did anyone hear the tekiah gedolah sounded as it was that evening, after Neilah, at the synagogue of the Congregation Agudath Achim Nusach Ari.

There are some in that congregation today, even among the youngest, who believe that never again — until Judgment Day — will such a tekiah gedolah be heard again.

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Elizabeth Taylor — Mike — Eddie Fisher — **Their Full Story**

The Nine Lives Of Mike Todd

BY ART COHN

Star And Garter

(This is the fifth of a series of twelve articles based on the book "The Nine Lives of Michael Todd", by Art Cohn, published by Random House, New York.)

Mike Todd joined Gerald L. K. Smith's organization, and he knew what he was doing. He did not attend meetings in New York, where he might be recognized, but he donated an occasional fifty dollars when he could afford it and remained a member in good standing.

Mike was in Detroit, looking for a theater location, when he met Smith's advance man, who was there for the same purpose. There were shortages in everything; it was becoming increasingly difficult to find halls for hatemongering.

"They just canceled an auditorium I had lined up in Chicago," Smith's advance man said dejectedly. "Unless I come up with a place this week, we'll have to pass it this trip. The Old Man won't like that." He shook his head fearfully.

Helping a Rabble Rouser

"I know every barn in Chicago that seats more than ten people," said Mike. "Maybe I can help you."

"I'll be indebted to you for life if you do," said Smith's man.

The opposition was tremendous but Mike succeeded in renting the Masonic Hall.

At 7.30 p. m. thirty minutes before the meeting was to start Mike walked to the cigar counter in the building and bought a cigar. He was lighting up and did not see the three men walking toward him.

"Av Goldbogen!"

It had been a long time since he had been called by that name. He turned.

"America Firster!" they screamed at him.

He saw three pairs of fists and three pairs of legs converge on him. In an instant he was stretched on the sidewalk, every inch of his body being pounded, kicked and spat upon.

A Trapped Crusader

Battered and bloody, Todd picked himself up and went to the meeting. Smith entered the Masonic Hall like a crusader. He strode triumphantly to the stage, where he was flanked by two United States Army soldiers in uniform.

"Franklin D. Rosenfeld and those who put him in the White House . . ." Smith began his hymn of hate.

A few minutes later he was interrupted by the arrival of police and the F. B. I.

"You got nothing on me!" Smith screamed.

"That's what you think," said one of the agents, removing a microphone that had been concealed in the curtains. "We finally got a tape on you."

F. B. I. Undercover Man

It was Mike Todd who had been giving the F. B. I. information directly from Smith's inner council for three months, the same Mike Todd who had hired and wired Masonic Hall and put Smith out of business for the duration of the war.

In a three-thousand, five-hundred-word decision, Supreme Court Judge Aaron J. Levy branded burlesque "inartistic filth" and denied the application of the brothers Minsky for a court order to force the city administration to renew their theater license.

As Mike read the obituary he decided this was the right time to produce a burlesque show with three graduates of burlycue—Gypsy Rose Lee, Bobby Clark and Carrie Finnell—at a $4.40 top.

The preview was disastrous. Mike's panic-stricken backers held a council of war on the sidewalk outside the theater.

Nobody Loves an Angel

"I hate angels," Mike said. "They usually have opinions."

"I'm afraid we can't open," Mike said disconsolately in Gypsy's dressing room after his luckless safari.

"You have to open," Gypsy said. "I just paid a hundred twenty-five bucks to paint this dressing room and I bought two gallons of body paint. Two gallons, Mike. That's enough for years!"

"I'm tapped out," he answered.

"I'll buy in," she said casually.

He was incredulous. She could not have that kind of money. "But that crummy tenement you live in. . . "

"I own the whole crummy building."

The salvage job began. He telephoned an agent in Los Angeles to have an act flown to New York. He ordered a new routine in which each chorus girl's costume would cost $386, something of a feat since the apparel consisted of a necklace, brassiere, chastity belt and hat.

* * *

The curtain went up on the night of June 24. On stage, in what was advertised as "a cast of 100 and a number of lovely young girls," Bobby Clark was playing Mike's version of Dan McGrew in the Malamute saloon.

"Where's the powder room?" he asked, staggering from the bar.

The bartender pointed outside. Clark opened the door and several stagehandfuls of snow were hurled in his face.

"It's too cold," he said, closing the door. "I'll wait till spring."

The sophisticated first-night audience roared with unrestrained laughter.

Burlesque Goes Posh

"Burlesque, the fast and fallen woman of the theater," chronicled Louis Kronenberger in "PM" "swept into the Music Box all done up in silks and ermine. A leg-and-laugh show with considerable lure and good filthy fun, it is fleshed with style rather than suggestiveness, and offers an entertaining evening."

* * *

Mike was not prepared for this item in a Broadway gossip column:

"Gypsy Rose Lee, who recently shed her second, Arnold Mizzy, New York manufacturer, and Mike Todd are on fire."

A Hairy Best Man

Gypsy had no desire to break up any one's home, even one that was already broken, Gypsy married an actor named Kirkland, with a trained monkey as the ring bearer. Gypsy left the show, and Mike — for whom "Star and Garter," like every other show he would ever produce, had no snap after opening night—looked around for new worlds to conquer.

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(In the sixth article of this series appearing next week, Mike Todd meets and woos Joan Blondell.)

Challenge In The Congo

BY ARNOLD BEICHMAN

What happens now in the Congo will prove whether or not there is any such fact as "African unity" or "African statesmanship." What happens now in the Congo depends primarily on what the independent African states can do or want to do. The decision on the Congo's future will be made either in Accra, Conakry, Tunis, Rabat, Monrovia, Dakar and Addis Ababa — capitals of Ghana, Guinea, Tunisia, Morocco, Liberia, Senegal and Ethiopia — or it will be made in Moscow.

Right now emissaries from the opposing Congolese camps are circulating through Africa seeking support from the nine African countries which have sent more than 13,000 (out of 17,000) UN troops into the Congo to keep this vast country from becoming an accidental battleground for control of the continent.

Until the week-end's mutual ouster of Congolese President Joseph Kasavubu and Premier Patrice Lumumba, the African states had sided with Lumumba while pressing him to behave and stop throwing bricks at the UN and Dag Hammarskjold. They supported Lumumba, in some cases reluctantly, because so far as anyone could see there was no alternative to Lumumba.

Since the pan-African conference in Leopoldville two weeks ago, much that was predicted has happened. There is a real civil war going on, and even though it hasn't yet reached the bazooka stage, Congolese are killing each other. As further predicted, the attempt has been made to oust Lumumba from office. Whatever happens in the next few days can only worsen the situation.

If Kasavubu has the power—and he may have in Leopoldville far more than Lumumba—he will try to throw Lumumba into jail and keep him there while a federation of the six provinces is somehow fashioned. Alternatively, Lumumba will hack away at Kasavubu's power base, the Abako Party, and try to crush him and his allies by force.

It is now that the African states, represented militarily and morally in the Congo, have their opportunity for a decisive role. Only they have the moral power — if they can exercise it — to make the decision for this land of calamity, because there is nobody else, except the Soviet Union, to make the decision. There is no Congolese army, only several thousand tribesmen who are shooting and axing each other and innocent bystanders. There are no police, just some Congolese in uniform under no real authority or discipline. There is no government that can act.

Africa—if there is an Africa — must act. The Congolese catastrophe is not like that in Algeria, where Frenchmen fight Algerians with American-made bombs. It is not South Africa, where white persecutes black. It is no longer Congolese fighting Belgians. It is not European colonialism versus African emancipation.

The Congo is the first real instance in modern times where Africans are fighting Africans. And the question is whether the rest of Africa can — and will — assume responsibility for stopping this looming disaster for all Africa, without Soviet or other big-power intervention.

Nkrumah, Sekou, Toure, Tubman, Haile Selassie, King Mohammed V, Bourguiba, Nasser, Leopold Senghor — they must decide the Congo's future and thus Africa's future, using every UN resource possible, or the Congo will travel from temporary collapse to total extinction as a national entity.

I watched the unfolding of this tragedy all through July, and later I talked to African leaders in other countries about the Congo. I found none who realized that this was Afrca's first real challenge as Africa, few who realized that an unchecked Soviet intrusion into the Congo meant Africa's defeat, would make a mockery of the Ghana-Guinea slogan of "positive neutrality" and create a major threat to world peace.

If there is such a thing as African statesmanship or the African "personality," then the 19 independent African states must, collectively and with UN cooperation, take over and decide the future of this land. The Congo and its 13,500,000 distraught and impoverished people must become Africa's wards and be given an education in citizenship and nationhood.

It there any greatness in Africa — or will Khrushchev be the "peacemaker"?

NEW YEAR MESSAGE FROM THE PRIME MINISTER OF CANADA

The celebration of the Jewish New Year affords me a welcome opportunity to extend cordial greetings, through the pages of "The Canadian Jewish News", to the members of Canada's Jewish Community.

It is my sincere wish that the New Year may bring to each and all happiness, health and prosperity.

Prime Minister.

NEW YEAR MESSAGE FROM THE PRIME MINISTER OF ONTARIO

ONTARIO
OFFICE OF
THE PRIME MINISTER & PRESIDENT OF THE COUNCIL

It is indeed a pleasure for me to associate with the Canadian Jewish News in this special Rosh Hashana edition and extend greetings and best wishes to compatriots of the Jewish faith at the beginning of Jewish New Year 5721.

The last decade was one of exceptional growth and development for this Province in most fields of endeavour, and we should all join in thanksgivings to God for the blessings of the year 5720 and those preceding it.

As the new year ushers in, it is my fervent wish that our Jewish brothers will continue to enjoy peace and happiness in our midst, and that the spirit of goodwill and understanding prevailing in this great Nation will extend to other peoples and other countries.

Leslie M. Frost
Prime Minister of Ontario

BAT YAM "ADOPTED" BY ITALIAN TOWN

TEL AVIV, (JCNS.) The Italian port of Livorno has "adopted" the small Israeli seaside town of Bat Yam, which is in the vicinity of Tel Aviv.

A group of Jewish youngsters from Livorno will spend next summer in Bat Yam, staying in private houses in order to learn Hebrew and make personal contact with Israeli youth. The Mayor of Livorno will visit Bat Yam in the autumn.

One of the leading Jews in Livorno, Sig. Balforte, has agreed to sponsor Bat Yam's museum, which is to be set up in the house that previously belonged to Sholem Asch. The Livorno Jewish community is also to transfer seforim from its extensive library to Bat Yam. (As already reported, the Livorno community is arranging for its seventeenth century synagogue to be transferred, brick by brick, to Bat Yam.)

Happy New Year - A Message

By His Worship
NATHAN PHILLIPS
Mayor of Toronto

I am happy to extend sincere greetings for the New Year 5721 to my fellow citizens and fellow Jews.

The Jewish New Year is a time of gratitude and hope. We are aware of the blessings of home and children, of the privileges of a free society and a flourishing community. We hope and pray that this land of ours may continue to grow and prosper, affording every citizen the right of conscience and the pursuit of happiness.

This is also a season for renewing obligations. Jews speak of a Book of Life on Rosh Hashanah. Here deeds are recorded and the balance toted up. We are taught by tradition that the rights and privileges we enjoy need the backing of responsibility and service. We may well take pride in a religion that has been teaching good citizenship for thousands of years.

My wish for every citizen is that he may be inscribed in the Book of Life through love of home, devotion to civic duty, understanding of the needs of the less fortunate and efforts for the peace and security of his country and the world.

L'shanah Tovah Tikatevu!
Nathan Phillips, Q.C.,
Mayor of the City of Toronto.

Interview With Meyer W. Gasner

Traife Meat Sold As Kosher?

Women Called To Help Fight Racket

(by Rae Gould, CJN Reporter)

The buyers and consumers of kosher meat,—especially the Jewish housewife— are called upon to help stamp out the racket of selling **Traife** meat as Kosher.

UNSCRUPULOUS DISTRIBUTORS

THE CANADIAN JEWISH NEWS has recently investigated persistent rumors concerning Toronto butchers who display the sign, **Kosher**,—or the misleading **"Star of David"**. This reporter has found that the charges of misrepresentation are substantiated by facts.

In connection with our investigation into this racket, we addressed ourselves to Mr. Meyer W. Gasner, chairman of the Orthodox Division of the Canadian Jewish Congress, asking him what can be done in order to protect the consumer of **Kosher** meat against such malpractice by unscrupulous meat distributors and butchers.

Mr. Gasner told the CJN that the key to the success of this campaign for controlled, responsible sale of Kosher meat here is the attitude of the Jewish housewife. "It is a known fact," Mr. Gasner said, "that many butchers are definitely guilty of buying **non-Kosher** meat and selling it as **Kosher.**

"In my capacity as chairman of the Orthodox Division of the Canadian Jewish Congress, I personally investigated those charges and, to my regret, found them to be so.

PURPOSE OF KASHRUTH DIVISION

"The majority of Jewish housewives buy Kosher meat for their families. In this respect, there is little difference between orthodox and non-orthodox Jewish women. Having a kosher home is the inclination of almost every Jewish woman, even among the non-observant. Certainly it is true that those who demand kosher meat **and pay for it as such**, would be incensed to find that they are being misled.

"This is why the Canadian Jewish Congress has organized a Kashruth Division and is issuing certificates of kashruth to all butcher shops who accept supervision.

UNFOUNDED RUMORS

We told Mr. Gasner that, during our investigation, we were informed by some butchers that, although they would welcome rabbinical supervision, they cannot afford it. To this Mr. Gasner replied **for the record:**

"This is absolutely untrue. We have often heard that some butchers use this excuse when confronted by customers with the question why they do not display the Congress certificate of kashruth. The fact is that the Congress has never refused supervision, at **its** expense, if the butcher in question could not afford it. Also, the Congress issues certificates upon demand to every butcher shop whether the supervision is handled directly by the Congress kashruth committee or by any competent rabbi who for years has given such recognition. Excuses on the part of butchers are pure inventions to suit themselves."

INVENTIONS

We then mentioned to Mr. Gasner another complaint by some butchers. There is not enough choice of packing houses. Our consumers demand variety of meats therefore we cannot use the supervised companies.

To this Mr. Gasner replied: "This, too, is an invention by those who wish to deviate from the Jewish law. In Toronto there exist four packing houses with supervised Kosher departments."

INSULT PLUS INJURY

The fact is, the Jewish housewife buying kosher meat pays about one hundred dollars a year more than were she to buy the non-kosher kind. As it is, she pays more than she should, for the difference in wholesale prices is negligible. To pay more and to receive Traife meat is adding insult to injury.

If these practices continue, it is only because the Jewish housewife does not **insist** on the kosher sign of the Canadian Jewish Congress. To sell Traife meat as kosher is certainly a crime. In some places, such as New York State, it is rightly punishable by law. Here very little can be done legally. In this case, only the consumer can help stamp out this racket which is flourishing at his expense. The Canadian Jewish Congress is organized and well prepared to help fight it. But it can only do the job with the cooperation of the consumer. In this battle for decency within the Jewish community, we call upon the housewife to help us.

NEW LINK WITH U.S.A.

LOS ANGELES, (JCNS.) The Nahariya, the first Israeli ship to inaugurate a monthly service between Los Angeles and Israel, arrived here last week.

Designed to carry 5,600 tons of cargo, the Nahariya will call at San Francisco, Portland, Seattle and Vancouver.

TORONTO ORBIT

BY
BERNICE DYMENT

The Talk of our Town: Human Relations Award . . . Hospital High Holy Day Services . . . Community Personnel Changes . . . Special Insurance for Rabbis.

Jacob Finkelman Honoured

A new name will be added to the roster of distinguished Canadians who have won the Human Relations Award presented annually by the Canadian Council of Christians and Jews, when this year's award is presented to Mr. Jacob Finkelman of Toronto. The award will be made at the organization's annual Board of Director's meeting and banquet on September 26th.

Mr. Finkelman is at present Chairman of the Ontario Labour Relations Board, following a teaching career as professor in the School of Law at the University of Toronto. He has had an equally distinguished career of service to the Jewish community through the Canadian Jewish Congress, and is now Chairman of the Central Region of Congress.

Other Jews similarly honoured for their leadership in support of inter-faith brotherhood include Justice Samuel Freedman of Winnipeg, Justice Harry Batshaw of Montreal, and Senator David Croll of Toronto.

The Canadian Council of Christians and Jews has done much to promote a spirit of justice, amity and understanding among the many racial and religious groups of Canada and its officers include many of the leading government, business and professional figures of our country. We congratulate them on their efforts, and on the well-deserved honour they are conferring on a member of our community.

CONSIDER NATIONAL HEALTH SERVICE

JERUSALEM (JCNS.) The Israeli Cabinet meeting on Sunday appointed a special committee comprising Dr. Giora Josephthal, the Minister of Labour, Mr. Pinhas Rosen, the Minister of Justice and Mr. Israel Barzilai, the Minister of Health, to consider the establishment of a National Health scheme which would cover every member of the population.

Under the proposed new scheme the various sick funds, now in existence will be retained.

High Holidays At Mount Sinai

Patients at our Jewish hospital during the coming High Holy Days will be enabled to participate in the traditional services even though they cannot attend synagogue. Dr. Isadore M. Cass who is both a physician and Rabbi will conduct services at the hospital for all who are physically able to participate — truly, a Healer of the flesh and the soul!

I don't know whether this is established procedure at other Jewish Hospitals, but certainly it is a most thoughtful gesture that should bring great comfort to those who through illness are prevented from their usual High Holy Day observances.

Another interesting fact has come to my attention with regard to Dr. Cass. I understand that he has undertaken to perform circumcisions as a free-service to Jewish boys who have recently come over to Canada from Russia. Apparently there have been quite a number of such youngsters who were prevented from having this rite performed in the U.S.S.R. There circumcision is considered a religious rite, and definitely not encouraged for that reason, nor are facilities available.

It's curious that Russia which prides itself on its medical advances should boycott a health measure that is accepted on this continent among Gentile doctors almost as a matter of course.

Change-About In Our Community

Just a few brief notes, reporting on personnel changes in our community institutions.

● Mrs. Lily Katz, formerly with ORT is now serving as secretary to a special survey on Jewish education undertaken jointly by the United Jewish Welfare Fund and the Bureau of Jewish Education.

● Dr. Joseph Diamond, Director of the Bureau of Jewish Education has volunteered to take on the Directorship of Beth Tzedec's newly-launched Day School, until a suitable permanent director can be found. Mrs. J. D. Pearlstein, a well-known leader in many Jewish women's organizations in the city, and a well-qualified teacher, will be in charge of the public School English curriculum of the school.

● Mr. Sid Olean, formerly program director of the Bloor St. YMHA is now Assistant Executive Director of the "Y".

● Rabbi Benjamin Hauer is now Executive Director of Eitz Chaim Schools, and in charge of the fund-raising campaign for its Day School.

● Mr. Moishe Menachovsky has accepted the post as acting principal of the Farband School, on Viewmount.

● Rabbi Bernard Rosensweig who has for some time been serving as official Chaplain of the Canadian Jewish Congress, has given up his chaplaincy.

● Manachem Kricer, for 20 years director of JIAS (Jewish Immigrant Aid Society) here, and for the past ten years a resident in Israel and Director of HIAS, is visiting Toronto and attended the National Executive meeting of JIAS on September 18th. Mr. Kricer is well-remembered in Toronto for his many years of dedicated service, and has been warmly welcomed by many old friends and colleagues.

Insurance For Rabbis

Did you know that there is in Toronto a representative of an insurance company which specializes in insurance policies for Rabbis, Cantors and Hebrew Teachers? If you ever doubted that ours is an age of Specialization, this ought to cinch it!

Apparently those who qualify for the above categories represent a smaller risk than business-men, doctors, lawyers, etc., and are entitled to a cheaper premium rate by virtue of their sedentary occupation. Sedentary, maybe — but strain and stress-free — no! A glance at any of our Rabbis' daily calendars would make an average business man pale!

Israel And Canadian Jewry

By YAAKOV HERZOG
Ambassador of Israel

The outgoing year in the Jewish calendar has recorded significant accomplishment in a broad range of Israel's national and international activity. The flow of immigration has remained constant and varied in origin. Further links have been forged in the integration in renewed nationhood of communities and groups of diverse background. The democratic structure has achieved further cohesion and depth. A substantial increase in production and exports enhances the prospect of an ultimate bridging of the awesome gap between export income and import expenditure. Many new economic enterprises have been undertaken by foreign investors. International contacts have expanded, particularly with the new countries of Africa. There is growing appreciation of the permanence and quality of Israel's statehood and of its developing contribution in the field of international co-operation. The people of Israel and Jewish communities throughout the world have continued to affirm their ties of spiritual unity—and common Jewish destiny.

On the debit side, there has been no relaxation in the relentless campaign of hostility against Israel on the part of her Arab neighbours. While the frontiers have remained relatively tranquil, boycott and blockade have been maintained with growing intensity. The great and incessant flow of heavy armaments to armies whose leaders make no secret of their aggressive intent towards Israel must be a ground for deep concern.

Until the establishment of the Third Commonwealth of Israel, Jews lived over the centuries in the memories of the past and in the vision of the future. Twelve years ago the present became a reality, linked in unbroken continuity with past and future.

Israel still faces the challenge of survival. Her path into the future is strewn with much danger and difficulty. But on the threshold of the year 5721, she can draw encouragement from achievement, past and present. Slowly but surely, the drama of redemption unfolds year after year in this new epoch of Jewish history. Well-nigh two thousand years ago, the sages of the Talmud, in prophetic vision, likened its fulfillment to the breaking of the first dawn: "slowly, slowly as the rising of the dawn—so shall be the redemption of Israel."

On a personal note, I wish to say how much I welcome my contact with the Canadian Jewish community whose continuous active interest in and dedication to Israel represent a highly distinguished chapter in contemporary Jewish annals.

I am happy to extend warm greetings for the New Year to the readers of The Canadian Jewish News.

Birchath Ketiva Va-chatima Tova
Yaacov Herzog

Profiles Of Toronto Synagogues

High Holiday CJN Series (3)

LAY LEADERS OF TORATH EMETH

L. E. J. MOSES
President

S. WORTSMAN
Parnas and Treasurer

TORATH EMETH JEWISH CENTER—THE HOUSE OF LIVING JUDAISM

Torath Emeth, 1 Viewmount Avenue, is definitely one of the most influential Jewish centers in our metropolitan area. Its beautiful, imposing structure, which combines the most modern architectural designs and comforts with the hallowed traditional style, is a reflection upon the spirit that animates this synagogue.

* * *

Torah Emeth is an orthodox synagogue for the modern-traditional Jew. It is a synthesis of the most up-to-date, with the most revered in our tradition. The synagogue has a **"mehitzah"**, in full accordance with the Halacha. Also the "bimah" is in the center, which is in compliance with the letter of the rabbinic law.

ORTHODOXY—A LIVING REALITY

However all this adherence to the tradition does not detract from the modern spirit pervading among the congregants and worshippers. The young and talented spiritual leader, Rabbi Mordecai Ochs, son of the revered Dr. David Ochs., delivers his sermons in classic English. Also, the announcements are given in English. The lay leaders of the synagogue, Lewis J. E. Moses, president, and Mr. Sam Wortsman, parnes, take every effort to make orthodox Judaism a living reality for the young Canadian Jew and appealing to the youth.

DEDICATED TO JEWISH EDUCATION

The synagogue is a center for all Jewish activities, local, national and universal. First, it is dedicated to the ideal of Jewish education through its connection with the Eitz Chaim schools. Its intensive program of adult education includes a weekly Sabbath morning Talmudic course conducted by the learned Rabbi Kaplan. Sabbath afternoon, Rabbi Ochi conducts an adult class in Talmud. These courses are merely a part of the many and varied activities in the Torath Emeth Jewish Center.

EMPHASIS ON YOUTH

Religious services are held daily, mornings and evenings and, of course, on the Sabbath and holidays. There are also special youth services as a part of the program of general youth activities.

The leadership and membership of Torath Emeth are dedicated to the Eitz Chaim schools. The main branch of the school is located next to the synagogue. A new third building is now under construction to provide additional classrooms and better facilities. There is also a nursery and kindergarten, a day school, evening school, bar mitzvah classes, and other educational activities.

TWO HOLY DAY SERVICES

During these Holy Days, the services will be held both in the beautiful air-conditioned sanctuary of the synagogue and in the social hall.

The services will be conducted by Rabbi Mordecai Ochs and the well-known cantor, Jacob Zigelman, a graduate of the famous Rivlin Cantorial School of Jerusalem.

OFFICERS

As Torath Emeth is located in the heart of our new Jewish community, it will probably continue to flourish as an important Jewish center.

Officers of the synagogue are: Mr. L. J. E. Moses, president; vice-presidents, Messrs J. Friedman, N. Silver, I. Brudner; recording secretary, Mr. R. Fromer; financial secretaries, Messrs P. Ciebleman, Mr. Salz.

Membership committee, Messrs J. Friedman, S. Wortsman, J. Getz, J. Kraft, M. Diamond.

Executive committee: Messrs L. J. E. Moses, N. Silver, M. Salz, J. Friedman, R. Fromer, P. Ciebleman, S. Wortsman, J. Gets, H. P. Botnick, J. Kraft, E. Rosenbluth, H. Korolnek, M. Greenbaum, G. Harshman, J. Silver, A. Bleeman, I. M. Korolnek, Dr. J. Kuhl, M. Feldman, Ch. Elbaum. Parnes, Mr. S. Wortsman; gabbai, M. J. Getz; treasurer, M. S. Wortsman.

Finance committee, Messrs H. P. Botnick, P. Greenstein, J. Friedman, Ch. Elbaum, P. Clarfield, M. Gross, J. Kofman, A. Bleeman, C. Garfunkel, N. Goldkind, Dr. J. Kuhl, M. Weisblott.

House committee, Messrs J. Kraft, J. Silver, M. Gula, M. Silverberg, S. Marcus, P. Balitsky.

Junior organizations committee: Messrs E. Rosenbluth, K. Rothschild. Religious committee, Messrs Ch. Elbaum, H. Korolnek, Messrs H. P. Botnick, M. Gula, M. Silverberg, C. Garfunkel, P. Greenstein, P. Clarfield, K. Rothshild, I. Cohen, Ch. Elbaum, E. Rosenbluth, J. Getz, I. Wagner, J. Friedman, M. Diamond, J. Silver, H. Wolfe; conveners, Messrs G. Greenbaum, D. Marks, S. Pelcovitz, Max Korolnek; board of trustees, Messrs G. Harshman, L. Medzelevsky, N. Goldkind, M. Gula.

Adath Israel, Where Close To 3,000 Worship

During the coming Holy Days, hundreds of children will be served their lunches at the Adath Israel Synagogue so that the parents will not be disturbed during the services. This old Hassidic tradition has been adopted by the Conservative Adath Israel Congregation of Downsview, which is making the greatest effort to incorporate traditional living into its program.

Adath Israel, which grew from the downtown Roumanian Schul to one of the greatest synagogues in Canada, owes its success to the dedication of its rabbi, Erwin Schild, who is ordained as an orthodox rabbi and also graduated with honours from the University of Toronto.

PHENOMENAL GROWTH

Adath Israel Congregation. formerly known as the first Roumanian Hebrew Congregation, was established in 1902. It is now fifty eight years old. Its new, majestic structure on 37 Southbourne Ave ., is one of the most impressive synagogue edifices in greater Toronto.

Its growth has been phenomenal in the last thirteen years since Rabbi Schild became its spiritual leader. A Musmach of Rabbi A. A. Price, Toronto educated Rabbi Schild has made an effort to blend the traditional with the modern. He has succeeded especially in the field of education. Its Talmud Torah provides for the Jewish education of approximately five hundred children. The new, beautiful edifice of the congregation house one of the most impressive synagogues, a Beth Hamidrash, a library and three social halls. Its intensive adult education is excellent.

700 FAMILIES

More than seven hundred families belong to Adath Israel, while close to 2,800 men and women worship there on the High Holidays.

The rabbi considers the co-operation of the lay leaders, including that of the sisterhood and brotherhood, as essential and extremely beneficial for the continuous growth of Downsview's largest congregation.

Last, but not least, one should mention Cantor Nixon for his contribution to the services. which is appreciated by the Congregation.

The Ultra-Orthodox Congregation Machzikei Torah

The congregation Machzikei Torah is one of the youngest and also one of the fastest growing synagogues in the metropolitan area of Toronto. Located at 383 Markham Street, its influence reaches far beyond its locale. It is the center of the ultra-orthodox Jews who settled here within the last ten years. Most of its members stem from Hungary, Roumania and Czechoslovakia. Some of them, however, are from Poland and Galicia.

Congregation Machzikei Torah was founded in 1955 by Rabbi Meyer Gruenwald, a well-known spiritual leader f rom Czechoslovakia. Rabbi Gruenwald, grandson of the famous Rabbi Gruenwald who was known by the title of his major work, "Arugat Habosem", came here from Europe after experiencing all the cruelties of the Nazi occupation.

From 1929 to 1943, when he was taken to a German camp, Rabbi Gruenwald was the spiritual head of the Jewish community in Tecso, Czechoslovakia, formerly Hungary. A saintly man, dedicated to the preservation of Judaism in its ultra-orthodox tradition, he began his activities in post-war Germany immediately after liberation. He was president of the organization of orthodox rabbis of post-war Germany. His chief interest was the education of the young and the discovery of Jewish children hidden by captors or families who adopted them during the war. During his stay in Germany Rabbi Gruenwald excelled in these self-imposed tasks. He would wander from village to village in search for the last souls of Israel, then, after finding them, he placed them in secure camps.

Concerning his congregation here, Rabbi Gruenwald says that he considers it a duty of an orthodox synagogue to observe all the traditions handed down by our forefathers. He does not feel that an orthodox Jewish congregation should make and compromise whatsoever because it happens to be located on the American continent. He does not believe that the Canadian environment is less propitious for the growth and development of Torah Judaism than was the continent of Europe. In its education of the young, in the school and yeshivah Shloime Emunei Israel, which is conducted by him, Rabbi Gruenwald does not recognize any deviation from the ultra-orthodox tradition. Torah, he says, and the torah spirit are stronger than any current of modernism if properly infused into the hearts of the young. Facts have proven it.

Rabbi Gruenwald believes that the problem facing orthodoxy on this continent is not the reluctance to compromise but too much compromise and too much tolerance. In an orthodox synagogue, Rabbi Gruenwald believes only Sabbath observers should be the leaders and office holders and accorded the usual honors.

Rabbi Gruenwald concluded his interview with our reporter by expressing his appreciation to Mr. Samuel Kopelovitch, president, and Mr. Paul Reichmann, vice president, who are dedicated to the growth of his community. The Congregation Machzikei Torah is opening an additional synagogue for the Highy Holy Days. The new branch is located on Kenwood near Claxton Blvd.

To My Fellow Torontonians
A New Year Message

By Mark A. Levy

A widely taken resolve for the New Year in our community should be the early response to, and definite appearance at, functions on behalf of welfare services.

In past years we have been very embarrassed by the number of people who accept invitations without honouring them or who wait until the last minute to respond when final arrangements have already been made. In private society this is just mad manners. But in fund-raising and community affairs it is very costly, both in money and effort. Perhaps more serious, is the discouragement of those who give time, money and effort to the particular function, which becomes a disservice to the whole community.

We urge you as leaders, to undertake in the following year and the years to follow, to show your community spirit in a quick response to all invitations, yea or nay, as a real contribution to the welfare work of the future.

Yours truly,
Mark A. Levy,
President
United Jewish Welfare
Fund of Toronto

Israeli Army

(Continued from Page One)

ing Nasser as "the leader in the fight against imperialism and a true friend of all those forces opposing the imperialistic powers of the world."

Another leader of Arab Communists in Israel, Tufik Tubi, told a secret Communist meeting in Israel that those who believe that Nasser is on the verge of reaching an agreement with the "imperialistic powers" are mistaken and that the Communists must therefore see in Nasser a leader worthy of their support. This new Communist line serves to explain the recent outbursts of Nasser against the Western powers as well as the greater aid which the Soviet Union has been sending to Egypt.

EITZ CHAIM LEADERS: RABBI DAVID OCHS, (Right); ISAAC MEYER KOROLNEK, Pioneer of Torah Education and HERSHEL RUBENSTEIN, President of Ner Israel Yeshiva College.

The New, United Shaarei Tefillah And Bais Yehuda Congregation

In June of this year, history was made in the Jewish community of Toronto. Two leading Orthodox Congregations, motivated by a deep sense of communal responsibility, joined forces and the Shaarei Tefillah Bais Yehuda Synagogue was born. Shaarei Tefillah and Bais Yehuda each with a proud history upon which to look back, ended their separate existence and linked their destinies irrevocably.

One of the partners - Bais Yehuda - probably the oldest congregation in the west end of Toronto, served the area conspicuously for almost forty years. Inspired by the late Yehuda Leib Levinson, of blessed memory, a small group of Bloor Street Jews, founded and organized the Bais Yehuda Congregation. The magnitude of their accomplishment becomes even more impressive when we place it in the perspective of 40 years ago, against a background of a neighbourhood sparsely populated with citizens of the Jewish faith. But the determination and foresight of these men was ultimately crowned with success, and the congregations grew by leaps and bounds.

As the Congregation grew, an all embracing program, appealing to every age-level in the community was offered. During the past ten years, Rabbi Bernard Rosensweig, provided the inspired leadership which maintained the congregation in its position of eminence. Rabbi Rosensweig, the only Toronto-born Rabbi ever to serve a local synagogue, has been actively associated with many community organizations and endeavours.

Shaarei Tefillah, the other partner in this historic amalgamation, was the first synagogue in the northern section of the city. The years following the war witnessed a remarkable shift of the Jewish population. The third migration took place in a northern direction; and as this New Jewish Community took root, a small group of dedicated young men met together in a private home for worship and religious fellowship. These people, committed to a dynamic, maximal Judaism, created the Shaarei Tefillah Synagogue.

That was seven years ago. In the interim, the Congregation acquired its present site, erected three buildings and under the conscientious leadership of Rabbi William Herskowitz, made its impression in the community.

The new congregation - Shaarei Tefillah Bais Yehuda, represents almost five hundred families. It offers an all-embracing program - religious, cultural, social in nature. Adult Education, an active Brotherhood and Sisterhood, and youth activities. In the coming year, the congregation plans to embark upon a full-scale building program, to erect a magnificent Synagogue and to provide the proper facilities for its membership.

Rabbi Bernard Rosensweig is the spiritual leader of the combined congregation. Mr. Ab Bergson is the president and Mr. Jack Kerbel, the former president of the Bais Yehuda Synagogue, is the first Vice-President. Mr. Harry Magder is second vice-president.

LATVIAN NAZI ADMITS TO KILLING

Herbert Cukurs, a former Latvian SS officer charged with responsibility for the extermination of 32,000 Jews in the Riga Ghetto during the Second World War, has admitted that he killed a number of Jews during the Nazi occupation of Latvia.

Cukurs made the admission in an interview published in the Brazilian influential paper "O Jornal." Asked about the charges, the former Nazi told Eduardo Ramalho, the paper's correspondent, that "I cannot deny that I killed several Jews."

WELLAND SYNAGOGUE

WELLAND (CJN) All necessary preparations have been made by the leaders of the congregation, Anshe Yosher, for the celebration of the approaching High Holy Days.

Cantor Simon Skurko of Toronto, has been engaged to lead the services, together with Mr. Louis Grossinger, Hebrew teacher of the community. Mr. Bernard Ennis, recently elected president of the congregation, will address the congregants.

Worshippers from nearby villages and farms, who did not celebrate the Holy Days at Anshe Yosher in recent years, are expected to attend.

THE AMALGAMATION CEREMONY

Seated: Ab. Bergson and Jack Kerbel. Standing: Rabbi Rosensweig and Rabbi Herskowitz

Pride Of Israel Of Spadina Ave.

THE LATE RABBI CHAIM ZIMMERMAN

RABBI AARON ZIMMERMAN

The Pride of Israel Temple, 578 Spadina Avenue, Toronto, is a Synagogue with a most unique origin. Originally, The Pride of Israel was formed as a Sick Benefit Society, over 50 years ago, but its membership gradually increased to its present near 700 membership of all ages. Its enthusiastic and able leadership expanded activities to include all those necessary for a full social life.

Originally, for those members not allied with regular Synagogues, the Society conducted High Holiday Services in the Brunswick Avenue Talmud Torah which acted as its headquarters for regular meetings as well.

Escaped From Russia

When their own building was purchased on Spadina Avenue, Pride of Israel decided to include a Synagogue on the premises to hold regular services for its many adherents in the neighbourhood, and the late revered Rabbi Chaim Meir Zimmerman was engaged as its first Spiritual Leader. Rabbi Zimmerman, who came to Canada after the Bolsheviks came to power in Russia, was a well-known Scholar, Cantor and Mohel, who before his death completed an Encyclopedia in Hebrew, the manuscript for which is being prepared for publication.

Was "Wonder Chazan"

After his death, Rabbi M. Feinman became Spiritual Leader, and when he left, the present Spiritual Leader, Rabbi Aaron Zimmerman, a son of the late Rabbi Zimmerman took over the pulpit. Rabbi Aaron Zimmerman, who was born in Yalta, and was widely known as a "Wonder Child Chazan" later collaborated with his father in editing the Encyclopedia is presently Assistant Chaplain of the General Wingate Branch of the Canadian Legion as well as Chaplain of the 59th Group Boy Scouts which meets in the Clinton Street Public School.

Rabbi Aaron Zimmerman, a dynamic and energetic person, has been responsible for bringing a new life of a vibrant attachment to Judaism into the ranks of the Pride of Israel. Rabbi Zimmerman is liked for his goodness of character and delightful personality.

OUR SYNAGOGUES

In this issue, The Canadian Jewish News continues its series of factual reports on the synagogues of Toronto and Ontario in general. We had planned to run this series in two subsequent issues only. However the response on the part of the congregations visited by our special reporter, has been so overwhelming that we will continue the reports for several weeks.

The fact that one congregation is reported about before another one, has no particular meaning in the sense of priority. We are publishing the stories as they come in, and objectively, without taking any position on its religious affiliation. All congregations will be included in this series: Orthodox, Conservative and Reform, in accordance with our policy of impartiality.

● Next Week: Profiles of Holy Blossom (largest reform temple) and Shaarei Shomayim (largest Orthodox congregation) ●

The Jewish Congress Plans New Action In The New Year

BY SAMUEL BRONFMAN,
Chairman of the North American Executive of the World Jewish Congress

The year 5721, upon which we are entering, is of special significance to Jews throughout the world, for it marks the 25th anniversary of the Constituent Assembly of the World Jewish Congress. It also marks the beginning of a new era in our great global organization.

Though it has been in existence only a quarter of a century, the World Jewish Congress has achieved a considerable measure of fame for its handling of matters vital to Jews in many parts of the world.

There was the role of the World Jewish Congress in alerting the world to Hitler's terrifying intentions, followed by the fight to save the hapless refugees who managed to survive the holocaust. Then there was the action of the World Jewish Congress in initiating the discussions that led to the German reparations agreement and subsequent payments, involving billions of dollars, to thousands and thousands of individual victims.

As the United Nations came into being, the World Jewish Congress played a role in drafting the Declaration of Human Rights. Today the World Jewish Congress enjoys consultative status at the United Nations and participates in the deliberations of many UN organs.

These are but a few of the concrete achievements, the actions and results that are already part of the history of Jewry. But there is much more still to be done. There are new problems demanding new techniques; old problems, sometimes cloaked in new guises, demanding a fresh approach.

It is the realization that a new look is necessary that has decided the World Jewish Congress to make some far-reaching changes in recent times. One complete department, the Organization Department, responsible for basic community contact, has now been transferred from New York to Geneva where the World Jewish Congress Director of Coordination also maintains his office.

Another — and more far-reaching — change is the establishment of the North American Division, a grouping initiated in line with the program of action laid down at the recent Plenary Assembly of the World Jewish Congress.

We are now implementing this decision and are thus giving weight and substance to our belief that the World Congress must develop broad representative support in the Americas.

It is my personal desire to interest in the work of the North American Division the Jewish community of America which, physically remote from the scene of much World Jewish Congress action, has not extended to the movement the same solid support evinced by other communities.

To the problems that Jews face in Europe, in Africa, in Latin America and other places of the globe, the World Jewish Congress will, in the New Year ahead, bring refreshing initiative that, together with a reputation for solid achievement, will offer new hope for unity and unified action in all major matters pertaining to Jewry.

LETTER TO THE EDITOR

Says Canadian Jewish News Is Wrong

I have read with interest your editorial on the Jewish National Fund in your issue of August 19th. We appreciate indeed the prominent manner in which you have featured the Jewish National Fund. I have no doubt that your intentions are of the best and that you wished, with your article, to enhance the importance of the Jewish National Fund.

I hope therefore you will permit me to make one or two observations regarding your editorial. You stated that from now on the State of Israel will become the landlord of all publicly owned lands. However, the agreement entered into between the State of Israel and the Jewish National Fund expressly states that the Jewish National Fund retains the ownership of the land which it had acquired in the course of the years. The Jewish National Fund becomes the sole land authority in Israel for land reclamation, eliminating the special department of the Israel Government which had dealt with reclamation and afforestation.

You also make the statement that this agreement provides no machinery by which land ownership and afforestation alike can be managed according to economic criteria. This statement can be misleading. We can very well say that "economic criteria" cannot be applied to any part of the Negev which we are trying to reclaim and yet you are aware of what has been accomplished already in the very midst of the Negev in the establishment of thriving settlements. The whole subject of "an economic rent" is constantly considered and weighed by the Jewish National Fund in Israel in its application to the thousands of dunams which are on lease in rural and urban areas.

Thus, for example, the building by the Jewish National Fund of temporary roads connecting new settlements has an important economic significance to enable the bringing of produce to urban areas. The Fund also provides temporary and permanent employment for thousands of new immigrants in land clearance and afforestation. More recently, as a by-product of afforestation, there is now available each year a considerable quantity of wood for construction and industrial purposes.

Your reference to "the method of appointment now followed in the former Jewish National Fund departments" is regrettable as it no doubt refers to one specific incident which had received special publicity in Israel and which should be weighed on its own merit.

I share with you in the hope expressed in your concluding paragraph that a new challenge faces the Jewish National Fund to assist Israel in achieving economic independence.

Sincerely yours,
Jacob Gottlieb,
National Executive Director

Moslem Lands

(Continued From Page 7)

for the Jewish community.

The Tunisian President, Mr. Bourguiba, was instrumental in persuading the Algerian rebels to negotiate. In an important policy speech he advocated some form of federation between Tunisia and Algeria, eventually to embrace Morocco, closely associated with the French community. There was little change in the position of Tunisian Jewry. While Mr. Bourguiba's opposition to Nasser was intensified, his attitude to Israel became increasingly hostile. His remark that he would not tolerate "citizens who have their feet in Tunis and their hearts in Jerusalem" indicated the virtual proscription of the Zionist movement in the country. As a result of trade discrimination Jews found it difficult to obtain licenses to sell their wares, particularly tobacco products.

The visit by the Israeli Premier, Mr. Ben-Gurion, to the United States, France, Belgium and Holland, and his talks with General de Gaulle and Dr. Adenauer, served to enhance the status of Israel in the West. Israeli diplomatic initiative continued to make headway in the newly-established African countries and in Asia. To further this end an Afro-Asian Institute was established whose objects included the promotion of cultural and technical links with the Afro-Asian countries.

A heartening side-light on the forthcoming American Presidential election was the avowed concern of both Republicans and Democrats, that the United States use her best endeavours to help to bring about peace and stability in the Middle East.

KEREN HATARBUT
Organization In Toronto
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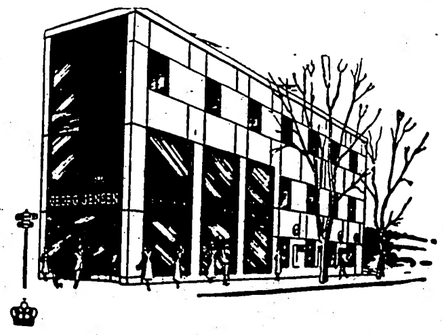

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SECURE INVESTMENTS IN ISRAEL
8% NET IN $
BY CHARLES ANTHONY
Mention of Israel always brought sighs and the reaction "What new trouble?" . Even re-establishment of the State after 1900 years did not end this. Leaders urged us to dig deeper in our pockets to help. For 12 years we did, yet millions of our brethren outside Israel still suffer persecution and want. So with all our personal problems we should count our blessings and realize that however big our problems they are nothing compared with the sufferings of our people in, say Russia or Arab lands.
Imagine if we or our fathers had not left the Old Country in time! As a famous writer said last century while watching a poor man going to execution for stealing a loaf of bread: "There, but for the Grace of G-d, go I". In this spirit must we consider Israel, U.J.A. and Israel Bonds. And the idea of settling in Israel.
King Solomon notwithstanding, something IS new under the sun! After 2000 years of homelessness, suffering, genocide, there is a return to the Promised Land - in accordance with Divine Prophecy. Incredibly, in a mere 12 years, the new-born State is getting on its feet and has taken in over a million poverty stricken refugees, many of them sick, and rehabilitated them. More than its original population — a thing never done before in history, even by wealthy well-established nations. Here are miracles indeed.
Practical as we are, the big thing is that the land becomes built up enough to offer what stable, well established lands offer — secure investment: and a good return on capital. Skeptics ask, "What stability?" The answer is that Israel is here to stay — as all of us who have had the thrill of visiting, will verify. Israelis say they have no other place to go and would not go elsewhere anyway. They mean it. Israel must not perish again, a third time, after 1900 years of torture and only 12 years of freedom. Would we stand idly by and see it happen? So let the skeptic awake. For if we suffered the horror of a third destruction, such a crushing blow would leave all of us the world over in a most unenviable position. So enough of nightmares and see the reality.
Israel goes ahead daily and works hard. Industry and business progress — even pay dividends. As in all stable democracies, there are many opportunities. The government now encourages investment from abroad as never before and on fair conditions with a minimum of control and red tape. Trouble-free secure investments in new Rassco real estate projects yield 8%, tied to the $, payable quarterly in advance from the New York office of the Rassco Organization, a U.S. subsidiary, Rassco Israel Corporation. Rassco was founded in 1934 by Dr. Weitzmann, later first President of Israel, to help the economic upbuilding of Israel. It is wholly owned and run by the Jewish Agency — the entire Jewish people. Thus it is safe and wise to invest in Israel through Rassco. All who visit Israel see Rassco projects — the Law and Science Faculty building in Jerusalem, Bar Ilan University, the Garden Suburb of Ramat Gan, the north suburb of Tel Aviv, many subdivisions, shopping centres, immigrant housing areas, the first supermarket, and so on. Rassco means Israel plus profit. And a unique bonus comes with every quarterly cheque — unexplainable satisfaction that one has a real personal stake in Israel as a partner in the rebuilding — plus 8% in the bargain. Completely net and troublefree.
Another time I can tell more of the Rassco Story — and how to collect 8% safe, secure, trouble-free on your investments. Think it over. You can invest today. Rassco and Israel need more dollars to build more homes for immigrants and middle class settlers. Rassco guarantees 8% in dollars. Just call me at RU. 2-8725 to know how to collect your 8%.

Sisterhoods Unite In Operation 'B.I.G.' Day

Left to right, Mrs. A. Bluestein, Temple Sinai; Mrs. M. Robbins, Temple Sinai; Mrs. M. Celniker, Beth Tzedec; Mrs. H. Kalles, Beth Tzedec; Mrs. A. Chifrin, Beth Tzedec; Mrs. Mark A. Levy, hostess.

Left to right, Mrs. N. Seamon, Torath Emeth, Viewmount; Mrs. Irving Green, Shaarei Shomayim; Mrs. Mark A. Levy, Mrs. J. Abramovitz, B'Nai Israel-Beth David.

October 23 has been designated "B.I.G." Day by Toronto Synagogue Sisterhoods who are uniting this year for the first time to speed cash collections of High Holiday ISRAEL BOND pledges. Plans for gearing the community to cooperate in the Sisterhood Bond Blitz were formulated at a meeting of Sisterhood leaders held at the home of Mrs. Mark Levy. The Sisterhood Council representing all Sisterhoods participating is now in formation.

In Our Town And Elsewhere

TORONTO YOUNG JUDAEA HOLDS ELECTIONS

Toronto Young Judaea, the largest Zionist Youth Group in the city recently held its annual elections. Plans were made for the 1960-1961 season.

Those elected are: Rosh Ken: Sheldon Gold: JNF: Hilary Ostrov; ITON: Barry Signer.

Also elected were standing committees (Neshef, Tarbut, Onegim) which will elect their own chairman. Representatives to the ZOC Committee, camp committee, National Leadership Camp Committee & Toronto Zionist Youth Council were elected as well.

YOUNG JUDAEA STARTS ITS 1960-1961 SEASON

On Sunday, Sept. 18 rallies were held at both Judaean centres to officially start the new season. At the Judaean Bayit (headquarters) 3523 Bathurst St. (across from the Old Folks home) and at the Beth Emeth Synagogue in Bathurst Manor similar rallies were held. Hundreds of boys and girls between the ages of 9 and 18 attended these two rallies. In addition to last season's Judaeans many new members came to join.

Sheldon Gold, the Rosh Ken, predicted even greater success and growth for Young Judaea in the 1960 season.

HEBREW NATIONAL CONVENTION

The bi-annual National Convention of the Hebrew Movement in Canada will be held in Montreal on the eve of the National Zionist Convention. The Keren Hatarbut Convention will open with a dinner on Thursday evening, October 27, and close with an Oneg Shabbat — in association with the Zionist Convention—on Friday night.

GOLDEN BOOK TO BE REVIEWED AT BETH TZEDEC

Beth Tzedec's "Book of the Brunch" will open its season with a review by Mr. Julius Hayman of Harry Golden's newest book, "Enjoy! Enjoy!". The event will take place on Tuesday, October 18th.

B'NAI B'RITH COVENANT BREAKFAST

Plans for this year's B'Nai B'rith Women's Covenant Breakfast, a major event of the B'Nai Brith program, were formulated at a meeting held at the home of Mrs. Samuel Spencer, 778 Briar Hill Avenue. In attendance were the Covenant Breakfast chairmen of the seventeen B'Nai Brith Women's Chapters in Toronto, as well as Mrs. Myra Sadowski, last year's chairman, Mrs. Bea Wolfe, president of B'Nai Brith District No. One, Mrs. Ruth Kofsky, Women of the Year Awards Chairman, Mrs. Helen Stork, Arrangements, Mrs. Molly Nisker, program, Mrs. Toby Levenson, Ticket and Reservations chairman, and others.

The Covenant Breakfast will take place this year on Sunday, November 27th, at Temple Sinai, when the guest speaker will be Mrs. Zelda Scherr of Brooklyn, N.Y., immediate past president of Women's District No. 1.

CLASSROOM DEDICATED

Mrs. Bella Wasserman recently dedicated a classroom in the Jacob Pascal Wing of Adath Israel Religious School in memory of her late husband Louis Wasserman.

B'NAI BRITH ACTIVITIES

Winner of the essay contest sponsored by the combined Lodges and Chapters of B'nai Brith in Hamilton was Miss Cynthia Sauder. Subject of the essay was "What Israel Means to Me", and the prize won by the Talmud Torah student was a One Hundred Dollar Israel Bond. Second prize was won by Kenneth Leibow and Arthur Vertlieb.

* * * *

Opening meeting of Toronto Lodge B'Nai Brith was held on September 12th when members and their wives were entertained by Len Tebor, hailed as one of the year's most exciting new comedians.

* * * *

More than 100 members of Eglinton Chapter B'Nai Brith attended the opening meeting held at the home of Mrs. Eric Eption, Timberlane Drive. Mrs. Percy Heiber, President, conducted the meeting which was followed by a fashion show of Israeli knitwear, modelled by members of Eglinton Chapter.

Mrs. Marsh Spencer, Vice Chairman of Israel Bonds for the Eastern Canadian Council of B'Nai Brith spoke informally of her recent trip to Israel with the B.B. study mission, urging members to follow the slogan, "A Bond in Every Home", during the forthcoming Israel Bond Campaign.

Jack Brodsky

Jack Brodsky Insurance Agencies Ltd., for the past 21 years was located at Spadina & College. Incorporated as a limited company in 1958, it is serving the community in all classes of insurance. The new air conditioned offices of the Jack Brodsky Insurance Agencies Ltd. with elevator services, to give the clients a lift, are located at **3768 Bathurst Street**, at Wilson Ave., Downsview. The new telephone No. is ME 6-1660 (with 5 lines.) The services are still the best.

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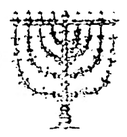

THE TELEGRAM

TO THE JEWISH PUBLIC:

You are assured of kosher meat only if your butcher displays the sign of the Kashruth Committee of the Canadian Jewish Congress. Affiliation with the Kashruth Program of Congress is open without exception to all butchers prepared to accept the proper standards of kashruth.

Every Jewish housewife has the opportunity of restoring the sacredness and dignity represented by the term "Kashruth". Only through active support on the part of the Jewish people will a centralized system of the sale of kosher meat products achieve success in our community.

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I. BERLIN
22 Baldwin Street
WAlnut 3-8119

L. COHEN
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COHEN'S MEAT MARKET
1090 St. Clair Ave. West
LEnnox 1-1685

FELSON & RYTWO'S
1530 Eglinton Ave. West
RUssell 3-2789

DAVID GREENSPAN & SON
2995 Bathurst Street
RUssell 1-9105

K. GREENSPAN & SON
7 Brunswick Avenue
WAlnut 3-0941
and at:
170 Brunswick Avenue
WAlnut 3-9918

P. GREENSPAN
2809 Bathurst Street
RUssell 3-5679

M. GROSS MANNING MEAT MARKET
666 Manning Avenue
LEnnox 6-8522

J. & S. MEAT & POULTRY MARKET
10 Marlee, Corner View-Mount. RU. 1-2733

S. LITMAN
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EMpire 6-2125

PERL'S BUTCHER SHOP (also Delicatessen)
658 Bloor St. West
LEnnox 1-7222

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RUssell 7-1401

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256 Augusta Avenue
WAlnut 2-8975
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3393 Bathurst Street
RUssell 7-3971

WEINBERGER'S MEAT MARKET
231 Augusta Avenue
EMpire 6-0965

M. WEISS (also Delicatessen)
402 Spadina Avenue
EMpire 8-2063

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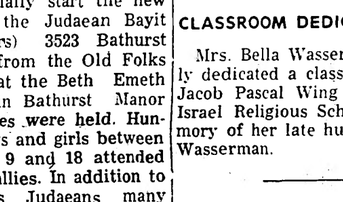
For further information please contact the Orthodox Division, Canadian Jewish Congress, 150 Beverley Street, EMpire 3-7190.

(This ad is sponsored by a member of the Kashruth Committee)



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AARON ZIMMERMAN

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A YEAR OF HAPPINESS AND HEALTH

. . .

Rosh Hashana Greetings

And

Our profoundest and sincerest wishes
to the community
For a Happy and Prosperous Year, 5721

FOR A YEAR OF PEACE AND PROSPERITY

. . .

Clanton Park Synagogue

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"The Telephone Poll" is made up entirely of mature women who operate under salaried supervisors. They make the precise type of call you wish . . . keep as accurate a record of these calls as you deem necessary.

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Gerald Worrell, Sales Manager

Rosh Hashana Greetings

And

Our profoundest and sincerest wishes
to the community
For a Happy and Prosperous Year, 5721

FOR A YEAR OF PEACE AND INTERNATIONAL FRIENDSHIP

Shaarei Tefillah Congregation

TORONTO

. . .

ROSH HASHANA GREETINGS

1960-5721

. . .

THE ROYAL BANK OF CANADA

"This is Israel's Bar Mitzvah Year. While Bar Mitzvah usually denotes the commencement of a maturing process, Israel, I am happy to say, has in these thirteen years fully arrived. Israel is today a healthy, young economy with a vast potential, limited only by the capital and know-how which we can attract from abroad. We are looking for people who will take Israel seriously as an area for sound, profitable investment, profitable for the investor and profitable for the country."

Presented as a public service by

Allied Israel Development Association Limited

Aaron Kahan, President

Members Of Toronto Jewry's Study Mission To Israel

A group of seven for the 1961 Toronto U.J.A. Study Mission to Israel: (left to right) Barry Caplan, Somer Rumm, Dr. Fred Weinberg, Samuel Z. Donnenfield . . .

. . (left to right) Bernard Kurtz, Jack Friedman and Larry Zeldin.

ELIAHU DOBKIN VISITS TORONTO

Eliahu Dobkin, Chairman of the Presidium of the Keren Hayesod, will visit Toronto on Wednesday, September 28 and will address a joint meeting of the Toronto Zionist Council and the Executive of the Central Division of the Zionist Organization of Canada.

Mr. Dobkin was born in Bobruisk, Minsk Province, January 11, 1898. He was educated at high school in Bobruisk and studied law at Kharkoff University.

Active in the "Zeirei Zion" Movement and one of the founders of the Hechalutz world organization, he administered the Hechalutz office in Warsaw from 1920 to 1930. He has been a member of the World Zionist Actions Committee since 1926 and a delegate to the World Zionist Congress since 1921.

Dobkin came to Israel in 1932. At the 20th Zionist Congress he was elected deputy-member of the Jewish Agency Executive and was appointed director of the Agency's Department of Immigration.

From 1932-35, he headed the Immigration Dept. of the Histadruth and the Youth and Hechalutz Department of the Jewish Agency since 1939.

During World War II and since the cessation of hostilities he has travelled widely to organize immigration to Israel. He visited D.P. camps on several occasions. In 1945 he was elected a full member of the Executive in London and was re-elected to the Executive at the 22nd Zionist Congress in Basle in 1946.

Since 1951 Mr. Dobkin has been Chairman of the Presidium of the Keren Hayesod.

Mr. Dobkin has been in Toronto several times in his capacity as Chairman of the United Israel Appeal; the last time in the fall of 1956. Members of the Toronto Jewish Community are eagerly looking forward to hearing from Mr. Dobkin who will speak on Wednesday, September 28th at 8.30 p.m. at the Zionist Centre, 651 Spadina Avenue; members of the Jewish Community are cordially invited to attend this meeting.

Shown here is Mr. Dobkin (right) during his last visit to Toronto, with the National Vice President of the Z.O.C. Mr. Sol D. Granek.

To Address Toronto Zionist Council

Dr. Sidney Marks of New York, National Executive Director of the Zionist Organization of America, will be the Guest Speaker at the first Luncheon Club meeting of the Toronto Zionist Council, which will be held on October 4th in the Zionist Centre at 651 Spadina Avenue. Dr. Marks' topic will be "There is a Need for the Zionist Movement".

He will report primarily on the deliberations at the recently concluded Convention of the Z.O.A. and the important address which was delivered by Presidential Candidate Senator John B. Kennedy. At this meeting a newscast on latest events on the World Jewish scene will be given by Miss Anne Brown, a member of the Regional Executive Board of the Zionist Organization of Canada, Central Division, and Chairman of its Camp Shalom Committee.

This will be the first of a series of Luncheon Club meetings which has been arranged by the Toronto Zionist Council for the fifth successive year. These meetings are held the first Wednesday of each month and commence at 12.30 p.m., concluding sharply at 2.00 p.m.

The Chairman of the Toronto Zionist Council Luncheon Club is Rabbi Stuart E. Rosenberg who will also preside at the above meeting.

Guests and friends are cordially invited.

Levi Eshkol To Head Toronto Investment Conference

Israel's Finance Minister Levi Eshkol will lead a distinguished delegation of Finance and Development experts who are coming to Toronto to meet with the newly formed Government of Israel Economic Advisory Committee of Toronto. The conference will take place on Sunday, October 9th at the Park Plaza Hotel.

In addition to the Finance Minister, the delegation will consist of Mr. Zevi Dinstein, Director General of the Investment Authority in Israel; Mr. Shimon Horn, Director General of the Israel Investment Authority for the Western Hemisphere; Mr. Aryeh Manor, Israel Economic Minister, and Mr. H. Eshed, representing the Israeli press. The delegation is coming directly from Israel for the specific purpose of meeting with similar groups in major cities of the American continent in order to promote a program of private investments in keeping with Israel's new Law for the Encouragement of Capital Investments.

LEADERS OF FINANCIAL WORLD TO PARTICIPATE

The conference will consist of two afternoon sessions and will cover the subjects of "Israel's New Law for the Encouragement of Capital Investments", "Investment opportunities in Israel", "Canadian Know-how which Israel Needs Most" and "Canadian and Israeli Laws and Regulations Regarding Foreign Investments."

At the final session, the Finance Minister will deliver a major address on "Canada-Israel Economic Relations." Leaders of banking, investments and industrial fields will be invited as special guests for this session.

The news about this first Canadian conference for investments in Israel has been released by Dr. Aaron Kahan, head of the Allied Israel Development Association Limited who is organizing the conference at the request of the Israel Investment Authority. The Toronto Israel Economic Advisory Committee will consist of specialized groups in various branches of industries who will assist in an advisory capacity the Government Investment Authority, as well as of individuals interested in a specific industrial field in Israel. The importance which the Government of Israel attaches to this Toronto Economic Advisory Committee and to the Conference can be seen from the fact that this distinguished delegation is scheduled to visit a total of seven communities on the American continent, regarded as pilot cities for Israel Investments.

TURKEY REJECTS ARAB PLEA AGAINST ISRAEL

ISTANBUL (JCNS.) The Turkish Government has rejected an Arab request to ask Cyprus not to recognise Israel "de jure", nor to establish diplomatic relations with her, it is reliably learnt here.

The request is said to have been made by the envoys of the United Arab Republic, Lebanon, Jordan, and Iraq during a recent interview with the Turkish Foreign Minister, Mr. Selim Sarper.

Mr. Sarper has told them that Cyprus was an independent country and that Turkey could not interfere in the new State's external policy.

Sermon For Rosh Hashanah

The Meaning Of Return

It is related of the saintly Rabbi Levi Yitzhak of Berditchev (of Chassidic fame) that while he stood at his window one day, shortly before Rosh Hashanah, a cobbler passed by and asked if he had anything to mend. The rabbi reflected for a moment — and burst into tears, crying: "Woe is me, for the Day of Judgment draws nigh and I have not yet mended myself!"

This anecdote gives us an insight into the significance of Teshuvah which is the basic motif of the High Festival season. We usually translate the word Teshuvah by the English "repentance"; but repentance is only one stage in the full process of Teshuvah. First comes the acknowledgement, the admission and confession of having sinned; then follows the feeling of regret and repentence, and this in turn leads to reparation, a making good of wrongs that have been committed. It is only then, states the Talmud, that the act of prayer can have its full meaning: "No sin that still cleaves to the hand of the sinner can be atoned for; it is as if a man would cleanse himself in the water while clutching the contaminating object in his hand".

Repentance is thus only the incentive to real Teshuvah. The Chassidic Rabbi of Gur explained it to his followers in the following way: "In the time I am brooding over it (the sin) I could be stringing pearls for the delight of Heaven. That is why it is written: "Depart from evil and do good" — that is, turn wholly away from evil, do not dwell upon it, but do good! You have done wrong? Then counteract it by doing right."

In other words, Teshuvah — which comes from the root meaning "to return" — signifies a mending of one's way, a change of direction, a turning back to the right path from which, in the course of the struggle of the everyday life, one has strayed. Rosh Hashanah is therefore not simply a time for revelry — as are other New Year celebrations. It is a solemn season of self-examination and self-judgment in the life of the Jew — of making a Cheshbon Hanefesh, an accounting of the soul.

The most important ritual associated with this season, the sounding of the Shofar, has as its purpose this very spiritual re-awakening. Maimonides explains the call of the Shofar in these words: "Awake, ye sleepers, from your slumber, and rouse yourselves from your lethargy. Scrutinize your deeds and turn in penitence. Remember your Creator, you who forget eternal truth in the vanities of the hour". And the idea of rendering an annual account, so to speak, of the soul is given further point by the fact that in Jewish tradition the zodiac sign for the month of Tishri is a pair of scales, indicating the weighing of good against evil and right against wrong.

The poet Heine, on his death-bed, is reported to have refused to consider making peace with his Maker because, he said, "God will forgive; that is His business!" This is the negation alike of the moral law and of the doctrine of Teshuvah which, while it holds out the promise that God is ready to forgive and to life man on to a higher "rung" in life, insists that this is only for the Real Teshuvah — the person who deliberately seeks to return to God's way.

It used to be customary for Chassidim to visit their rabbi for long periods of time. When one of them, before Rosh Hashanah once came to take leave of the Master, he explained that he must hurry home in order to have time to look through the machzor and arrange and order his prayers. "Oh", replied the master, "the machzor is exactly the same as it was last year. It is more important that you should arrange yourself and set yourself in order!" This is the attitude in which to approach the Day of Judgment.

Community Calendar

TUESDAY, SEPTEMBER 27, 1960

Jewish Family and Child Service
Family Service Department
Federation of Jewish Women's Organizations
Annual Meeting and Luncheon
United Jewish Welfare Fund
Executive Committee Meeting
Northwood Country Club
Ladies' Closing Luncheon—
Northwood Country Club
Sheppard and Keele

6.00 PM—United Appeal Dinner —
Northwood Country Club
Sheppard and Keele

WEDNESDAY, SEPTEMBER 28 1960

Jewish Immigrant Aid Services
Jewish Vocational Service
Toronto Zionist Council Meeting
Zionist Building
651 Spadina Ave.

Z. O. C. Caucus October 2nd

Ontario delegates to the 35th National Convention of the Zionist Organization of Canada, which will be held shortly in Montreal, will assemble in the Saskatchewan Room of the Royal York Hotel on Sunday, Oct. 2nd, at 1.30 p.m., for a traditional pre-convention Caucus.

This very important meeting will be held in order to acquaint everybody with the many issues and problems the Zionist National Convention will have to face when it meets from Oct. 29th to November 1st, 1960, in Montreal.

Among the several very important personalities who will inform the delegates on the problems which will be discussed at the National Convention, will be the National Vice President of the Z. O. C., Mr. Sol D. Granek, St. Catharines; Vice Presidents Stephen E. Berger and Robert H. Soren of Toronto; and David Peters, Q.C., and Julius Hayman, President and Vice President respectively, of the Z.O.C. Central Division.

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To the president of the State of Israel, Isaac Ben-Zvi; To the chief rabbi, Isaac Nissim; To Our world leader, Minister Moshe Shapira and all the leaders of World Mizrachi-Hapoel Hamizrachi Center; To the leaders of the movement in Canada; and to all our friends and KLAL ISRAEL.

May the New Year bring security and peace to MEDINATH ISRAEL and full redemption to the entire world.

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to the community
For a Happy and Prosperous Year, 5721
FOR A YEAR OF PEACE AND PROSPERITY
Shaarei Shomayim
Congregation
TORONTO

Leaders Of Canadian Congress See Prime Minister Lesage On Quebec Problems

MONTREAL, (CJN.) The Canadian Jewish Congress made a submission to the Honourable Jean M. Lesage, Prime Minister of Quebec, in his Montreal office last week to present views of the Canadian Jewish community on certain public issues and requested certain legislative enactments.

The Congress delegation was led by Mr. Samuel Bronfman, National President, Canadian Jewish Congress, who was also a co-signatory of the submission with Mr. Harold Lande, Q.C., Eastern Region Chairman.

RECALLS HISTORICAL FACTS

Mr. Bronfman stated in introducing the submission that the Canadian Jewish Congress wished to make it abundantly clear that "though our representations deal with matters of intergroup relations and rights of citizens, we do not presuppose a condition in our province which cries out for remedies and which begs for solutions."

Mr. Bronfman reminded the Premier that "Canadian Jewry, which this year celebrated the 200th Anniversary of the first Jewish settlement in Canada, found in Quebec, Three Rivers and Montreal, a welcome and understanding from the very first days of settlement." He further stated that "it was in Quebec where the famous Ezekiel Hart case led to the Act of 1832, which removed political disabilities from Jews being the first legal entity of the British Empire to do so."

RECOMMENDATIONS ENUMERATES

The following four recommendations were then presented to the Premier:

(a) a proposal, by way of amendment to the Civil Code, to declare discrimination against any person on grounds of race, national origin, colour or religion, as being against public order and good morals;

(b) a proposal to re-examine a fairly recent amendment to the Civil Code (article 56a) — Change of Names Act — and in recognition of its inherent complexities and danger to further amend it by simplifying procedures and providing judicial instead of legislative proceedings;

(c) a suggestion to enact legislation to prevent discrimination in employment such as is on the statute books now of six Provinces and the Federal authority — i.e., A Fair Employment Practices Act;

(d) a further suggestion to enact legislation to prevent discrimination in places of public accommodation and which appertains in five Provinces, which statute is usually known as a Fair Accommodation Practices Act.

Other members of the Congress delegation were: Monroe Abbey, Q.C., Chairman, National Executive Committee; H. Blank M.L.A; S.D. Cohen, Chairman, Eastern Region Public Relations Committee; Joseph H. Fine, Q.C., National Treasurer; Saul Hayes, Executive Vice-President and Milton Klein.

5720 In Moslem Lands

By Andre Chouraqui

The Shahs of Persia's Frank and courageous statement at the end of July, acknowledging the existence of de facto relations between his country and Israel was the most outstanding development affecting Jews in the Moslem world in the year that has passed. It showed the Shah's determination to resist Colonel Nasser's anti-Israeli hate campaign and the Arab boycott, notwithstanding Cairo's violent threats and provocation.

The Arab boycott, however did achieve some success. The Suez Canal remained closed to Israeli shipping and foreign vessels carrying Israeli goods were detained. Cairo pressure resulted in the refusal of the French Government - controlled Renault Company to continue its association with the Kaiser-Frazer plant in Haifa. The boycott boomeranged against its organisers when in April and May the Egyptian ship Cleopatra was picketed in New York by members of the Seafarers' International Union and the International Longshoremen's Association in protest against the blacklisting by the Egyptians of ships trading with Israel.

Egyptian Jewry, now reduced to between 7,000 and 8,000 persons continued its uneasy existence. Individual Jews continued to suffer hardship and discrimination. For example, Dr. Fritz Katz, chief surgeon at the Alexandria Jewish Hospital was arrested last Ferbuary and charged with spying for Israel. His trial, which began in July, is still continuing. In June, Mr. A. Mizrachi, a Jewish journalist, and his family were expelled from the United Arab Republic.

The small and relatively wealthy Jewish community of Iraq has enjoyed an undisturbed year, and there has been some improvement in its legal position. Nuri es-Sâid's discriminatory law that Jews who emigrated and did not return before their passports expired would automatically lose their citizenship, was revoked by General Kassem, who was reported to have stated that the old law "was contrary to the Iraqi constitution under which citizenship is the inalienable right of all Iraqis." Jews expelled by Nuri were also to have their confiscated properties restored to them.

Following the passage of this new law, over 450 Jews were reported to have returned to Iraq. Jews have also been admitted to the University of Bagdad and have, in fact, not been molested since the revolution which brought Kassem to power.

Iraqui hostility to Israel, however, continued unabated. Last February, Kassem renewed his pledge that Palestine would be "liberated" and a "Palestine Republic" established. On paper the "Immortal Palestine Republic" was brought into being soon after, and a "Palestine Army" consisting of Arab refugees was formed. The Iraqui Government decided to boycott Brandeis University for serving "the aims of international Zionism."

Pan-Islamism centred on Cairo found little favour in Morocco. The visit to the Middle East countries during the year by King Mohammed V and his son was followed by important internal developments in the Sheriffian Empire. It was not the Nasser regime with its grandiose ambitions, or the Kasser dictatorship in Iraq which most impressed the Moroccan sovereign; he was far more strongly influenced by the personal rule established by King Hussein of Jordan.

Accordingly, on his return to Rabat, the King judged the time to be ripe for a shake up in his administration. He dismissed the group of ministers led by Ibrahim, President of the Council and Foreign Minister; Bouabid, Vice-President of the Council and Minister of National Economy; and Mehdi Ben Barka leader of the popular movement. In their place the King, who had been strongly criticised by the Istiqlal Party for alleged Left-wing tendencies, appointed a Government led by his son, Moulay Hassan, Si Bekkai, a former President of the Council, and Driss Mohamdi, who was made Foreign Minister. There was reason to think at one stage that organised popular forces would refuse to accept the new Government. Happily, wiser counsels prevailed. While Mehdi Ben Barka pursued a studious retirement in Paris, the new Government, which had inherited from its predecessors a perilous economic situation, strove to overcome the crisis confronting it, a crisis which had been aggravated by two terrible catastrophes — the sale of polluted cooking oil, which had stricken 10,000 people with paralysis, and the Agadir earthquake disaster.

Over 1,200 of Agadir's 2,500 strong Jewish community lost their lives in the earthquake, which devastated the town just before midnight on February 29. Four synagogues were completely destroyed, and only two of the city's seven rabbis survived. To supplement the heroic efforts of the American Joint Distribution Committee, the Casablanca Jewish community, and other bodies, The Jewish Chronicle in London opened an Agadir Relief Fund, which brought in over £6,000.

Of serious concern to the Moroccan Jewish community was the announcement by the Minister of Education that seven schools of the Alliance Israelite Universelle were to lose their independence and be taken over by the State next year. In spite of strong representations the Moroccan Government has so far given no indication that it intends to reconsider its decision.

General de Gaulle's initiative in attempting to solve the Algerian crisis by inviting Algerian rebel leaders to direct talks in France, was wholeheartedly welcomed by Algeria's 150,000 Jews, a number of whom have been killed or injured in terrorist attacks. The meeting between the French and Algerian Nationalist representatives at Melun proved indecisive, but there were hopeful signs that the groundwork had been laid for bringing about an eventual settlement in the not too-far-distant future. In the provincial elections last June, five Jews were successful, but in Algiers itself, where there are 30,000 Jews, not a single Jew was elected to the local council. Internally, the most important event of the year was the opening last October of a new rabbinical centre at Algiers to train teachers and ministers

(Continued On Page 6)

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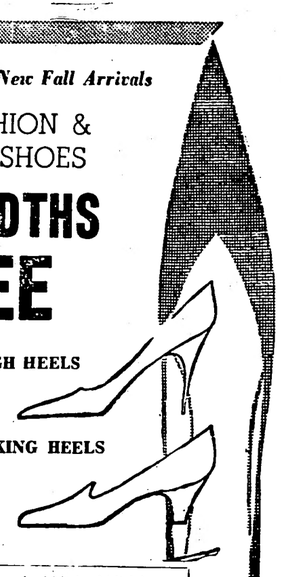
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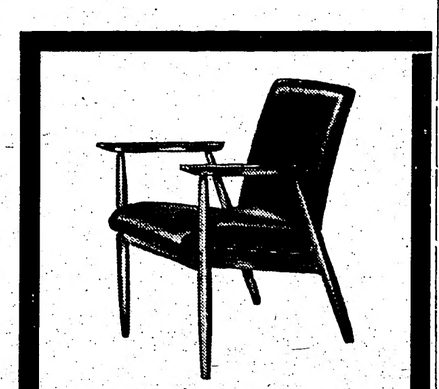
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TEL AVIV (ZINS). In leading circles in Egypt the conviction keeps growing that the Arab countries will sooner or later be forced to recognize the existence of Israel, said Fenner Brockway, chairman of the Movement for Freedom from Colonialism, on his arrival in Israel after a visit to Cairo. Brockway is an extreme Leftist member of the British Labor Party and is known to have connections with Leftist circles in the Arab countries.

JACK LASKIER UNVEILING

A group of friends of the late Jack Laskier gathered Sunday morning at the Varband cemetery for the unveiling of the monument in his memory. Jack Laskier, a fighter in the Israeli underground and an ardent zionist, settled here several years ago where he became active in all Jewish affairs.

He was a business man who cultivated the letters and arts and the friendship of writers and painters. He, himself, wrote several good verses which had been published in several Yiddish and Hebrew magazines and newspapers.

A descendant of one of the pioneer families in Israel, Jack Laskier always remained loyal to the love for Zion.

He is survived by his beloved wife, Natalie, and daughter, Anika. His parents and brothers reside in Israel.

Laskier's sudden death at the age of 43, last November shocked all who knew and loved him.

Rabbi Horowitz, the revered senior rabbi of Toronto, eulogized the lamented Jack Laskier and pronounced the kaddish in his memory.

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Small Jewish Communities Aided

NEW YORK, (JTA)— Jewish families in small communities and isolated areas who are unable to obtain a rabbi or student rabbi to conduct High Holy Day services will receive special assistance and guidance this year from the Union of American Hebrew Congregations so that they may conduct their own, it was announced here today.

The groups are being offered a unique High Holy Day kit by the New Congregations Department of the Union of American Hebrew Congregations. This aid is being offered only to those groups who do not reside near one of the Reform temples.

The kit contains mimeographed material describing steps on how to conduct a service, proper use of the Union Prayerbook, High Holy Day sermons, directions and music for blowing the shofar or ram's horn, a sample children's religious service, and guidance on the organization of committees to handle the various phases of worship details. In addition, the folder includes a list of religious materials such as prayerbooks, altar cloths, kiddush cups, shofars, Torah covers and music, and where these objects may be obtained for the conducting of the service.

Ship Delivered

Hamburg, (JCNS) — A new freighter, the Mezada, built for Zim Israel Navigation Company by the local Deutsch Werft shipyards was delivered to the Israeli owners at a ceremony here last week.

The Mezada, which has a speed of over 15 knots, is the eleventh ship built by the Deutsche Werft under the reparations treaty.

In all, German yards will build 13 more ships for Israel under the reparations pact, including a tanker of 25,000 tons, bringing the total up to 49 ships, according to Mr. Zvi-Yechieli, Director of the Zim Company, who attended the ceremony.

JERUSALEM, (JTA) —President Ben Zvi of Israel welcomed opening of the "Freedom from Hunger" campaign launched by the United Nations Food and Agriculture Organization and pledged Israel's support in "the realization of its lofty aim."

FLASH

TOURS TO ISRAEL . . . Just before going to press we received from K. L. M. Royal Dutch Airlines, details of their latest suggestions for tours to Israel using the 17-day excursion fare, lowest in the history of air travel. They offer a tour of eight days. Starting in Tel Aviv a visit is made to the Negev, then travelling on to Haifa and Galilee and finally Jerusalem, driving through history making countryside. The tour includes extensive sightseeing in the cities visiting all the major points of interest but there is still plenty of free time for shopping.

The transport is by de luxe motor coach. We must agree with K. L. M. that their charge of $140.00 standard and $185.00 first class is very reasonable. Included in these rates, which are based per person and double occupancy, is breakfast and one main meal at the hotels, luncheon on full day sightseeing tours, entrance fees and transportation.

Their 17-day excursion fare by D.C.-8 Jet across the Atlantic from Toronto via Montreal or New York, to Tel Aviv, economy class is $751.60. They have excellent prop-jet through connections from Amsterdam to Tel Aviv, on Mondays and Thursdays. We checked their schedules and found that when leaving Toronto on Sunday or Wednesday evening, one arrives the following day at approximately 6.00 p.m. local time in Tel Aviv.

We understand that the 8-day tour can be extended in Israel to make the fullest use of the 17-day excursion fare but it also opens the possibilities for tourists to use the remainder of the time for some quick stop-overs and sightseeing in other cities in Europe. K.L.M. operates very inexpensive European tours covering some 40 cities in Europe and the rates quoted are $10.00 per day for standard class hotel accommodation and $15.00 per day for first class accommodation. This includes sightseeing tours, guide and local entrance fees and transportation by motor coach or the local means of conveyance. For single occupancy in the hotels a charge of $2.00 per day is made in addition to the $10 plan and $3.00 in addition to the $15.00 plan.

Should you be interested in this tour, why not see your travel agent and get some more information.

Happy New Year To The Community & Klal Yisroel
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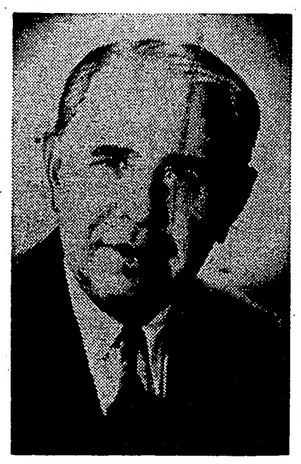

A MESSAGE . . . AND A GIFT FROM SAMUEL WEINSTEIN
Chairman of the Board

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. . . . **In this spirit,** we wish all of you to see during the new year 5721 the fulfillment of the dreams, longings and prayers of our troubled generation: PEACE FOR ALL MANKIND.

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New Year's Issue
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TORONTO, ONT., WEDNESDAY, SEPT. 21, 1960 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA Price - 10c

Man In The Nuclear Age

Opinions Of Our Philosophers

MODERN SCIENCE AND JUDAISM—ARE THEY IN CONFLICT?

The Answers To CJN By Dr. Joseph B. Soloveitchik, Dr. Louis Finkelstein, Dr. Nelson Glueck

Judaism Does Not Fear Dialectics - Dr. Joseph B. Soloveitchik

August 31, 1960

M. J. Nurenberger,
Editor, The Canadian Jewish News.

I thank you very much for your kind invitation to participate in the symposium on Science and Religion which will be published in the Rosh Hashanah edition of The Canadian Jewish News.

I wish I could join the august group of scholars discussing this most vital problem.

Unfortunately, however, I am neither a scientist nor a philosopher of religion and I do not feel qualified to express my unsophisticated views on such a subject.

As a plain rabbi and teacher I know that regardless of all philosophical dialectics Judaism as the medium through which God's eternal word addresses itself to man will prevail forever.

Please accept my best wishes for a happy and creative New Year.

Joseph B. Soloveitchik

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Judaism's Strength: Dedicated To Truth

By Dr. Nelson Glueck

Far from being a redoubtable adversary, science has ever served as a handmaiden to the development of the Jewish faith. A close kinship has knit science with Jewish thought, for Judaism's devotion to learning has always transcended the boundaries of religious literature to include all forms of worthy knowledge which might shed light on God's eternal laws.

Science poses a threat only to inflexible and dogmatic theologies which represent themselves as the ultimate repository of truth for all ages. Among these, Judaism is not included. Despite attempts throughout its history to solidify Jewish thinking into stifling systems, Judaism, perhaps unique among the world's religions has remained dedicated to an open-minded quest for truth, "whether shining from the annals of ancient revelations or reaching us through the seers of our own times" (Union Prayerbook). Indeed, Judaism may with reason interpose a challenge to the baneful dogmatism which often pervades scientific circles and refuses to recognize the uncertainty of the philosophical basis of science and the numerous methaphysical assumptions on which scientific thinking must of necessity be constructed. But mature viewpoints, which regard the disciplines of science not as absolutes in truth but as vehicles for its quest and partial attainment through incessant change and self-correction, have always been warmly welcomed by our religion. For Judaism firmly believes in the unity of all natural law under divine aegis and purpose and that the truths of the test tube and experiment table can, with the proper moral control of religion, be directed for the benefit of man and science.

Never before in the modern world have science and Judaism enjoyed a warmer compatibility. The twentieth century has completely shattered the smug complacency of the mechanistic conception of the universe which developed from Newtonian physics and carried in its wake religious apathy, indifference to crucial moral issues and the sanguine confidence that the laboratory could measure and control all the facets of universal law. Modern science has exploded this myth; it has exposed the limitations and insufficiencies of human measurements, the frequently arbitrary nature of scientific assumptions and the brash immaturity of attempts to comprehend, with the aid of human mechanisms, a universe vastly more infinite and complex than man had ever dreamed.

Today many of the truths of Judaism find themselves buttressed by experimental discoveries. Modern science has revealed the profound mystery which pervades all creation, from the swirling celestial galaxies to the even more elusive complexes of sub-atomic systems. Astronomy attests to the increasing intricacy of the universe and points to the power of a continuous creativity pervading all life. Biology manifests on the one hand the infinite multiplicity of species and on the other the simple inter-relationships binding all together, while it points irrevocably to man's mental and spiritual endowments at the acme of the hitherto discoverable progress of creation. The physical sciences abound with accounts, often stranger than fiction, of the titanic forces preserving the integrity of the atom and thereby the unity and stability of universal life. In modern science the human conceptions of space and time are dwarfed and re-appraised by a mature and sophisticated concept of eternity. And an equally sophisticated concept of an incessantly creating power, unifying all organic matter, nature and the history of the universe, is recognized, and even when not, is at least tacitly assumed by the most creative thinkers of our time as the most plausible and functional basal theory underlying scientific thought. Even the study of human values, so long neglected, is receiving a long merited re-appraisal and novel impetus as the result of the implications of modern scientific findings.

Like science, Judaism is not based upon quaint or naive assumptions about an unknown world nestled in the beyond. Father it is a religious faith dedicated to life on earth, constructed from the realities of daily existence, nurtured on the experience and evolving tradition of the ages, devoted to the continued amelioration of man and the world in which he lives, and based on belief in God. Judaism is not at war with science. It has no need to be. Its teachings are not fettered by illogical preconceptions or by commitments to doctrines accepted authoritatively in ages past and clung to tenaciously, almost blindly and fearfully, against the onslaughts of knowledge and discovery. Judaism has never fettered or deprecated the free flight of reason, whether it operates in the field of science or philosophy or the arts. It has ever regarded the workings of reason as the means of a greater appreciation of the universe in which we live. Judaism believes that only with understanding of the reality of life can man attain true morality and dignity and achieve what our sages have exalted as the great ideal — the Good Life, a life of knowledge and of reverence for God.

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The Four Pillars Of Human Understanding

By Dr. Samuel Belkin

Man who consists of matter and spirit, of body and soul, of reason and emotion, of rational and irrational impulses and sensations; man who is subject to joy and sorrow; man who is troubled by his conscious and sub-conscious, is more than a machine. In fact, the human personality, which is still the greatest mystery in the world, is constantly in search of self-integration. In this perpetual struggle for inner unity, the patient will seek not only your scientific knowledge, but also your honest advice, your expert guidance, your sympathy and understanding. To care for the sick, the physician needs to be equipped not only with technical skill and with every phase of medical progress, but he must indeed also possess the wisdom of the heart and mind, and on that wisdom depends greatly the maturity and moral character of the physician.

In my humble opinion, never in the intellectual history of mankind has there been such an intensive attempt to search for the integration, interdependency, and unity of all branches of human knowledge as in our present age. I would divide the total field of human wisdom into four frontiers of knowledge and four major pillars of understanding.

The first frontier of knowledge is the study of the world in which we are born. From birth we find ourselves in a vast, strange, impersonal and remote universe. Man, being endowed with mind, has, from beginning of time, attempted to discover the mysteries and secrets of the cosmos. It is therefore in the very nature of man to search and research so that he may be able to understand better the divinely inspired laws of nature. The more deeply he studies the laws of the universe, the more he is able to discover many things in nature which remained hidden from previous generations.

Many practical inventions in every field of knowledge were made possible by the theoretical discoveries which preceded them. The man who is primarily interested in basic research and formulates new scientific concepts which may lead only to theoretical discoveries is, in the full sense of the term, the real scientist. Upon the basic research of the great scientific mind, the brilliant technician builds his world of practical inventions.

The second frontier of knowledge we may characterize as the study of the people among whom we are born. We are not the first humans who came into being: generations preceded us. The nature of man does not permit him to live in an ivory tower, completely isolated from his past and his immediate environment. We are interested in attaining a better understanding of the people among whom we live, as well as of the people who have lived in this universe throughout human history. We are intuitively inclined to learn their languages, read their literature, study their philosophy and appreciate their arts.

We endeavor to appreciate better the experiences, trials and tribulations, joys and sorrows of other people, and finally we are vitally concerned with their heritages and lasting contributions to world civilization. All aspects of human creativity and human experience belong to this frontier of knowledge which we label the social sciences.

The third frontier of knowledge we may designate as the study of man himself. From time immemorial man has sought a better understanding of the human organism, with the ultimate aim of bringing peace of mind to the mentally ill and good health to the physically sick; of preserving for every human being his natural dignity and inner pride; of safe-guarding every man's physical endowments and intellectual gifts.

Philosophers characterized man as a "micro-cosmos" and our sages in their wisdom say: The Holy One, blessed me, He, said: The entire universe was created for the sake of man and one man is equal in importance to the entire world. Whosoever saves a human life is equal in merit as if he would have saved the entire world, and whosoever causes the destruction of a human life is as guilty as if he would have destroyed the entire world.

It is therefore the duty of every man to say: For my sake the world was created, in my honor the universe was fashioned. In this passage is expressed the penetrating thought of the sacredness of the human personality: and the infinite worth of the individual.

Hence, the biological sciences, in as far as they are dedicated to the preservation of human life, and above all the study of medicine in all its branches — seeking to ease bodily ailments and mental ills of every human being regardless of his origin and station in life—are in my judgment the most important frontier of knowledge.

Whether our American democracy will continue to survive, whether we will develop a life truly worth living, depends upon whether in this generation and future generations we will be able to inspire our young men and women with concept that the preservation of the life of a single individual is as important as the preservation of the entire human race, and that every man, regardless of creed and race, has the right to say, "For my sake the world was created."

My friends, if all the modern gadgets would disappear it would leave no great vacuum in this world .But without the dedication to the democratic and spiritual concept of the infinite worth of the individual, civilization would perish. I hope that you as physicians will always think that in your attempt to save the life of a single human being, you are engaged in a task equally as great as if survival of the entire human race depended upon you. This is a great privilege as well as a great responsibility.

There is a fourth frontier of knowledge which we may characterize as the moral and spiritual purposes in one's life and profession. Assuming that we shall acquire a better understanding of the universe in which we are placed, assuming that we shall attain a greater appreciation of the people among whom we are placed, and, finally, assuming that in the course of time we may succeed in eradicating all the dreadful diseases which now plague the human race, we shall not yet have met the fundamental requirements for healthy, decent and useful living.

We must bear in mind that all things which are created through the ingenuity of the human mind, man can use for his advantage or for his disadvantage, for his service or for his disservice, for his benefit or for his destruction. Atomic energy may be a blessing to mankind, but it can also be used to destroy cities and continents, if not civilization in totality. Knowledge in all of its branches can bring the greatest benefit to mankind only if one attempts to integrate knowledge with moral purposes which serve as the unifying principle for man's creative ingenuity.

Two young men of equal skill may enter the same profession. One will always wonder: Will God be on my side Will material success be on my side? Will recognition be on my side? Will fame be on my side? Will affluent patients flock to my doors? The other will always wonder: Will I be on the side of God? Will I be on the side of justice, righteousness and mercy? Will I be on the side of compassion? Will I be on the side of the poor patient with equal dedication as I am on the side of the rich? The former is motivated by succes s only, which often blinds his eyes and may entrap him in the endless chain of human vanity. The latter is motivated by inner courage and moral purposes and in such motivations he may discover great success even in his unavoidable failures.

But the four frontiers of knowledge are no longer independent branches. In fact, they are being integrated more and more into one field of knowledge. Let us take as an exemple your chosen field of medical science. Until recently, medicine was considered primarily a biological science. But I recall vividly when the late Albert Einstein predicted only a decade ago, that in the not-too-distant future, the study of the universe in which we are placed, the study of physics, and especially nuclear physics, will have a profound impact on the study of man, in the search for the cure of man's ailments. Today no college of medicine, particularly no new college of medicine as ours is, can afford to ignore this branch of knowledge. It is equally true that through the departments of medical education, such as psychology, psychiatry, environmental and preventive medicine, geriatrics and rehabilitation, the modern physician learns to be vitally concerned with the study of the people among whom we live, the complex relationship between man and man. Finally the moral purpose and dedication of the physician is equally as important as his skills and scientific knowledge.

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The Uncertainty In Electrons Versus The Image Of God?

By Dr. Louis Finkelstein

The democratic way of life demands that the autonomy of no form of science or philosophy be surrendered; that each discipline be permitted to develop freely, though in organic relationship with others. The various religious traditions may, without sacrifice of their integrity, recognize analogous values in other faiths. The totality of science, philosophy and religion, can become a pluralistic but well regulated universe of thought. While each discipline pursues its course independently, the scholars of all groups may, through their association with one another in such groups as the Conference on Science, Philosophy and Religion, which met recently at the Jewish Theological Seminary of America, gain in mutual respect and understanding, and create a consensus regarding certain aspects of contemporary moral and philosophical problems. We may have to agree among ourselves that, for a time at least, it will not be possible to develop metaphysical propositions explaining at once the elements of uncertainty in electrons, and in human beings.

Yet in such a pluralistic and progressively better organized universe of thought, it would be possible to indicate significant analogies, to define the philosophical problems to be solved, and to show why certain ethical, philosophical, and religious values transcend tentative scientific and historical constructions. It would be possible to clarify the limits within which the sciences, the philosophies, and the theologies must operate. The statement that science and religion are not antagonistic would be something more than rhetoric. It would reflect a considered approach to some of the problems of intellectual and spiritual life.

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SCIENCE AND JUDAISM

Is there a conflict between the two?

The Canadian Jewish News asked the three most prominent Jewish thinkers of our generation — representing the three trends in American Judaism — to tell our readers whether there exists a discrepancy between the impact of science, overwhelming modern man, and his faith. The three teachers — Dr. Joseph B. Soloveitchik, of Boston, Mass., the rabbis' rabbi, Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America and Dr. Nelson Glueck, President of the Hebrew Union College of Cincinnati—have honoured us with their replies.

All replies are documents of great interest and should be studied diligently.

We are also publishing here the essay on this problem which Dr. Samuel Belkin, President of Yeshiva University, read at the opening of the Einstein School of Medicine.

The Canadian Jewish News will continue this important debate in the near future.

— The Editors

Canadian Panorama

BY MORDECAI HIRSHENSON

PERSONALITIES

Both headliners at the recent Grand Stand show were **m'acheynu b'nei Yisroel:** Phil Silvers and Victor Borge . . . . Mort Margolius, whose teen-age daughter recently achieved scholastic distinction in the Matriculation examinations, is an ex-president of the Herzl Zion Club . . . Mr. Justice Harry Batshaw recently lost his father Tovia Batshaw. The late Mr. Batshaw, Senior, was a life-long member of the Montreal Workmen's Circle. Another son Mannie, a social worker was formerly director of the Jewish Centre, of Hamilton, Ontario. . Rupert Shriar, Quebec-born editor of the Winnipeg Post, is probably the only Canadian Anglo-Jewish editor with a Ph. D. He may be in the tradition of such erudite predecessors as the late Reuben Brainin and the late Hyman Edelstein who bore an M.A. in Classics from Trinity College, Dublin . . Alexis Kanner who performed the role of the Dauphin in the Stratford version of Shakespeare's King John, is a graduate of the Montreal Lubavitcher Yeshivah, class of 1954. The youthful actor is a son of Mr. Joseph Kanner of Montreal himself a product of the Vienna Rabbinical Seminary . . The death of the late Morris Goldstick, pioneer builder of Toronto Jewry, went entirely unnoticed in the daily press except for a notice in the classified advertisement section. This is in a day when many worthy but obscure citizens are given considerable newspaper space in which they are invariably referred to as "philanthropists and prominent Jewish communal workers" . . . Michel Hertzog of Toronto has submitted a thesis for a Master's Degree at Columbia University on the language of an eighteenth century Yiddish work and its relationship to the Yiddish language of today . . . Rabbi Aaron Kamerling of Toronto's Hillel Foundation is spending the High Holidays in the Deep South. He is officiating at the Rosh Hashana-Yom Kippur services of the Jewish students at the University of Alabama in Tuscaloosa.

APPRAISING THE ANTI-BIAS LAWS

A staff writer on the Toronto Daily Star missed the point the other week in a discussion of Ontario's anti - discrimination laws. Dealing with racial and religious discrimination on this province he wrote:

"But not much is being done about it here, and under existing legislation not much can be done . . .
Of 78 complaints in the six years since the law (i.e the Fair Accommodation Practic es Act) none has resulted in a charge being laid against a resort owner. Only one conviction has been registered—against a Dresden restaurant —and a $50 fine imposed."

The fact that of 78 complaints there has been only one conviction in court proves—not that the law has been ineffective—but possibly that it has been quite successful as far as these complaints are concerned.

When an official complaint is lodged, the person suspected of discrimination is approached by a government agent. The individual may at first deny the allegation but later when the evidence is produced he will most frequently admit it directly or indirectly. If he promises then to mend his ways, and undertakes to take on a qualified Negro as employee or to admit Jewish guests to his resort providing they meet his usual criteria or behaviour, no charge is pressed by the government representative. All Fair Practices legislations, both in Canada and the USA, pursues the policy that prosecution is a last resort only to be taken up when methods of conciliation and persuasion have failed.

So, far from proving the absence of prosecutions is bad, it could easily be a sign of positive success.

SAMUEL GERSHOVITZ DIES

A figure well known in Toronto in the late 1930's passed away in New York recently. Samuel D. Gershovitz at the time of his death at 53 had reached the top of his social work profession, being national executive director of the Jewish Welfare Board since 1947. This is the national agency in the USA which plans and coordinates the programmes of YMHA's, places group workers in jobs, provides US Army and Navy chaplaincy services, and runs a full time national lecture bureau.

Gershovitz (known to his friends as "Chopsie") came to Toronto in 1936 and stayed until 1939. He was director of the Jewish Community Centre Association YM-YWHA here at a very crucial period in its existence—the late depression years, an era of crisis and storm and stress in Jewish life from the ideological, social, and economic points of view.

ROSH HASHANAH A LA MODE

A Jew from the **shtettel** would be more than puzzled if he were to read some of the local synagogue bulletins published on the eve of the High Holidays. One in particular would read more like an exercise in logistics or army manoeuvres than anything else. It contains information on routing instruction from the Metro Traffic Committee, special use of parking lots, advice on waiting in the foyer until the first shift has completed its service, and various other vehicular and technical cautions.

Another bulletin features a Selichos service preceded by a family coffee hour in the banquet hall.

It would be easy to be cynical about these instructions, guides, and innovations but they actually may reflect a growing attendance and interest with new symbols in place of the older ones (i.e. the pushkes lined up on the synagogue lobby, the suspended fowl of kapporos, the window-wrapping prior to selichos, etc.)

SALSBERG STILL OPPOSES USSR

Ex-Communist J. B. Salsberg has marked the eighth anniversary of the execution of the Soviet Jewish writers by an article in which he sums up his current views of Soviet policy on the Jewish people. To judge from his remarks he has not changed his mind since he stepped out of party ranks three years ago. If anything his opinions are even more intense.

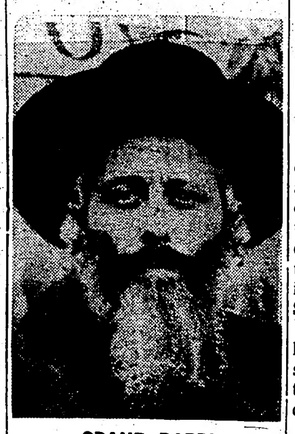
Recently reports have come that this or that Yiddish writer has been published in Russian, Ukrainian and even Chinese translation, that concerts in Yiddish song have been given here and there. Salsberg has only contempt for what he calls these "concessions." He says in the article, that appeared in the Winnipeg Israelite Press:

"On the Yortseit of the murdered Jewish writers it would be an insult to their memories not to fling back these favours and 'concessions'.

We demand rights, not favours!

We do not beg for concessions but demand total freedom within the framework of a democratic socialist state for the Jewish nationality in the Soviet Union, freedom to organize in a democratic way, to plan and to fulfill all that is necessary to satisfy its cultural, social and educational needs.
We demand an end to the cold war against the Jewish population of the Soviet Union."

HASSIDIC LEADER OF THE YEAR



GRAND RABBI SHLOMO HALBERSTAM

The famed Bobover Rabbi established the new town Kiryat Bobov in Israel. He was hailed by Israelis for this pioneering work.

Aid To The Holy Land

By D. LOU HARRIS
National Chairman, State of Israel Bond Organization

The approaching High Holidays afford Canadian Jewry yet another opportunity to rededicate themselves to the cause of their brethren in Israel. One of the most significant manifestations of aid to the Holy Land is through the investment in State of Israel Bonds.

The Israel Bond program has helped the people of Israel to score impressive advances in the development of their economy.

Since the Israel Bond drives began in Canada eight years ago, Israel has absorbed into her economy close to one million immigrants. She has built a quarter of a million housing units for them, and has established hundreds of new settlements during this period. The development of industry and agriculture and the exploitation of natural resources have kept pace with the needs of her new citizens.

The country's economic achievements are providing the basis for the fulfillment of Israel's historic mission to strengthen the impact of basic ethical principles. The mission of Israel Bonds, in turn, is to give Israel the opportunity to develop its democratic institutions and its spiritual life on the basis of a viable economy.

With the advent of a new year let us continue to support the State through active participation in the Israel Bond program.

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LESHANA TOVA WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR
To all their married children, grandchildren, Mechutonim, — relatives, friends, business associates, — officers and members and their families of TALMUD TORAH EITZ CHAIM.
Especially to Rabbi David Ochs and family.
All officers and members of Torah Emeth Congregation, Viewmount and Bathurst; all members and families of Mizrachi in Toronto and Israel.
May we live to see everlasting peace in Medinath Israel and the world over.
Leshana Tova
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For A New Year Of Peace

The Jewish New Year is as different as the people celebrating it. It is not a time for merrymaking, but for solemnity, sombre reflection and introspection. It calls for a halt,—for arresting the pace and tempo in order to be able to ponder upon issues and evaluate one's own deeds. The sounding of the ram's horn on Rosh Hashana best symbolizes the significance of the day. As our sages comment about the Shofar:

It awakens from their lethargy those who slumber and those immersed in deep sleep from their stupor.

In plain words such a message means first of all: let us ask ourselves whether we have not lost our perspective. It applies to mankind in general, to a people in particular, and to the individual as well. The Shofar calls for this temporary arrest of everyday activity in order to bring about self-analysis and more concentration upon what is really important.

Therefore Rosh Hashana is not a time for celebration only. It is consecrated to analyzing the lofty ideals of life and their preservation as the guide for human expression.

Ours is a universal faith in the sense that its vista, its aspirations, its hopes and its prayers are catholic,—embracing all humanity. As we proclaim in the prayers expressed by the prophet:

> . . . That iniquity shall close her mouth and all violence be wholly consumed. That Thou shall make the rule of arrogance to pass away from the earth. . .

Arrogance has been, and remains, the challenge to peace. Its elimination is the task of humanity, now and ever. As we turn the new leaf in our ancient calendar, this remains our sincerest prayer: the defeat of arrogance, the destruction of iniquity, so that man may breathe peace.

The United Nations Assembly

Despite the diplomatic freeze in East-West relations, or rather because of it, Mr. Khruschev's presence at the forthcoming session of the United Nations General Assembly will give it singular importance. Even more so since he has assembled in his train all the leading figures in the Governments of Poland, Hungary, Rumania, and other countries within the Soviet orbit. It now appears that some of the African Premiers, including those of the newly formed independent States, will also be there and Mr. Nehru has indicated that he, too, may attend the gathering.

Convinced of the importance of this Assembly, Israel, according to reports, is sending a large delegation headed by the Foreign Minister, Mrs. Golda Meir. But in view of the unusual character of this meeting it may well be wise diplomacy for Mr. Ben-Gurion himself to head the Israeli delegation. A session of this kind offers unrivalled opportunities for personal contacts. It may also be utilised as a fitting occasion, seldom to be repeated, for stating Israel's case and the ardent desire of her Government and people for peace with her neighbours and the world at large.

Why should Mr. Khruschev and his supporters be allowed to turn the assembly into a platform for political propaganda without any challenge from any other head of government?

On the basis of Mr. Khruschev's known attitudes it is probably too much to expect Mr. Ben-Gurion to have an opportunity to confer with the Soviet Premier. But there will be many others, including Poland's leader Wladyslaw Gomulka, by no means unfriendly to Israel, and Janos Kadar, of Hungary, with whom personal encounter might prove extremely useful.

It should not be overlooked that apart from Israel's direct political problems, and the vexed question of Arab-Israeli relations, there are millions of Jews still living in Eastern Europe and their fate and future must be the concern of Israel and world Jewry.

On this score alone no opportunity for contact, such as this Assembly affords, should be missed. Mr. Ben-Gurion should seize this unique, and in some ways historic, occasion to present his country's case before the statesmen of the world.

Who Is Right?
New Economic Debate In Israel

The renewal of polemics between the Governor of the Bank of Israel, Mr. David Horowitz, and Mr. Pinhas Sapir, Minister of Trade and Industry, is one of many unmistakable symptoms of growing economic concern. Although the dispute ostensibly deals with credit policy, in fact it reflects deep differences of opinion on economic policy and underlying approach.

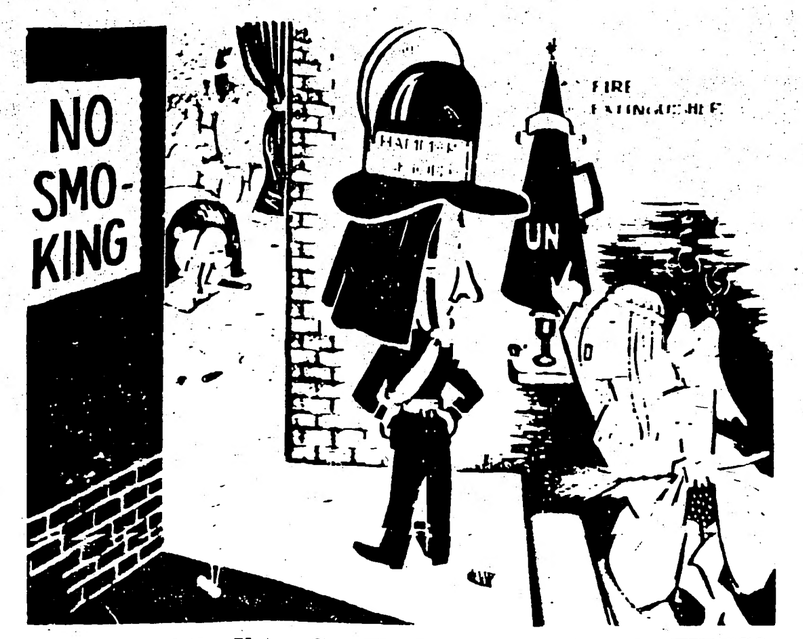
Mr. Horowitz expresses the consensus of Israeli economic thinking when he opposes any further expansion of credits and the money supply, on the grounds that this would certainly entail an increase in Israel's trade deficit, which is already alarmingly large. As he is already alarmingly large. As he pointed out in an article in "Davar" (the Histadrut daily) last month, powerful inflationary pressures operate in Israel, as a result of current financial and economic policies. Owing to the large import of capital, he explained, inflation in Israel is not reflected in physical shortages or price increases but in the fact that the fruits of increased production go to saturate the home market instead of decreasing Israel's dependence on aid and foreign credits.

Mr. Sapir's contention is that credits must be expanded to allow industry and other branches of the economy to maintain and expand production and employment and permit newly established enterprises to operate. His requests gain added urgency from the fact that the agreement to increase the cost-of-living allowances to workers will raise industry's wage bill by several per cent.

As Mr. Horowitz has complained in one annual report after another, policies of this kind, motivated by sentiment or the pull of vested interests, have driven agricultural and other investment along the wrong path, wasting resources and presaging even more serious future crises of excess capacity and production of the wrong kind of goods. The time has surely come for Israel to rationalise its economic system.

The Horowitz-Sapir dispute touches therefore on an issue vital to Israel's future, her ability to develop into an economically sound, largely self-supporting community, instead of remaining dependent, with the political vulnerability and social demoralisation which inevitably stem from this.

The Israeli Finance Minister, Mr. Levi Eshkol, has just completed a successful visit to Britain, where he negotiated agreements which will provide Israel with valuable long-term credits; he is now travelling to the United States, where he hopes to negotiate a substantial additional loan. These further successes in raising foreign credits can prove to be a blessing or a curse, according to Israel's economic performance. It is only if the economy succeeds in righting itself, overcoming the tendency to create excess demand and using a larger proportion of the national product for wise investments, that the credits will turn out to be a blessing.



Cartoon of the Year: Can The U.N. Extinguish The FIRES?

Put Me Into The Breach

BY YEHUDA KARNI

Put me into the breach with every rolling stone,
With hammers fasten me in.
As I propitiate my motherland perhaps will be atoned
The sin of a people that mended not its ruins.
It would be good to know I am a stone like all the stones of Jerusalem;
As my bones are bound up in the fortress wall how happy were I.
Why should my body be less than my soul that in flood and flame
Walked with this people, silent or with keening cry?
Take me with the Jerusalem stone and place me in the walls,
Upon me daub cement:
And my pining bones will sing from the walls
Towards the Messiah's advent.

From the Hebrew:
RUTH FINER MINTZ

The Year Behind The Iron Curtain

By Joel Cang

One of the adverse consequences following the disappearance of the Summit and deterioration in East-West relations has been a marked intensification of Russian propaganda against Israel and, on the home front, a hardening of policy towards the Jewish minority, especially in the religious field. As international tension grows one cannot but share in the general feeling of gnawing apprehension that for the Jews in Eastern Europe the prospects are not particularly bright.

When the year began the picture was much more propitious. Mr. Khruschev, the Soviet Premier, had just returned from his official visit to the United States — an event of great international importance. There were no immediate concrete results. But it was clear that the meeting between him and President Eisenhower was a serious attempt to refresh the fading "spirit of Geneva" and revitalise it with the new colours of "Camp David." Although the Soviet Premier refused to receive representatives of American Jewry and declined to discuss the position of the Jewish minority in Russia, there was, at the threshold of 5720, some hope that the Kremlin might in the warmer international atmosphere alter its rigid course in respect of the Jews under its authority.

This optimism was further enhanced by Moscow celebrations, organised officially and on a large scale, of Sholem Aleichem's centenary, and the publication in Yiddish of several volumes of Jewish classics. Furthermore, the Soviet State Publication Department announced new plans promising the issue in Russian translation of a long list of books by Yiddish writers, including some of those who were liquidated in the tragic pogrom of Jewish culture under Beria and Stalin. Jewish writers in Moscow were thus able to point with some pride to an increasing number of volumes on the shelves containing the works of Jewish authors. This was of particular consolation to Jewish tourists, including some from Israel, who in the new and more liberal atmosphere began pouring into Russia in the thousands and, for the first time since the Stalin era, were given the opportunity to visit their relatives and also to establish some contact with Russian Jews generally.

In reviewing the past year one must also point to another, at least partly positive, aspect which somewhat brightened the Jewish horizon under Khruschev. The new census was carried through by means of a questionnaire prepared on somewhat more liberal lines. Although the number of Jews given officially as being just over 2¼ million was nearly one million less than expected, it brought out the uncontestable fact that nearly 500,000 declared Yiddish as their mother tongue. Even in the freer atmosphere under Khruschev this was of no mean significance. For with the existing ban against Yiddish and Yiddish culture it needed much courage to declare in an official document that one regards Yiddish as the first language used in daily life.

But soon the horizon grew darker again. Even before the failure of the Summit Conference the attacks against the Jewish religion reappeared no less crude and cynical than before. While foreign tourists still found a warm welcome, American rabbis were no longer granted visas, a measure not applied with equal rigidity to the religious leaders of other denominations.

Applications by religious Jews requesting the opening of new prayer houses in Kiev and one or two other places were invariably turned down. At the same time Soviet provincial newspapers began publishing series of articles attacking the Jewish religion and religious leaders, they accused them of organising "drinking orgies" and other such acts reminiscent of the anti-Chassidim campaigns under the Tsar, when some of the leading rabbis were charged with "plotting to dethrone the Tsar" and to proclaim themselves the rulers of Russia.

Fully aware of the offiical anti-religious policy, one is of course inclined to regard these attacks as part and parcel of the Communist creed. But there were indications that they were intended to be more than that. In Kiev and several other places they were accompanied by a ban against the baking of matzot which, for the first time even under Communism, has compelled thousands of Jews to go without. At the same time these attacks were more violent and pernicious than those on other religions. Taking into consideration the existing almost pathological antisemitism of certain sections in the Ukraine and other parts of Russia, their effect was much more harmful. They created a new feeling of apprehension and fear even among Russian Jews who had long forsaken the tenets of their faith. The ban against Yiddish was also made more rigid. Jewish artists and singers were quietly warned that, if they expect permission for performances to be granted, they will have to intersperse Yiddish songs with those in other languages, and that the latter must be more numerous.

There were other indications of a politicians nature which, in a country such as Russia, where everything is done according to some official plan and with a political motive, showed that there was no decrease in what is generally regarded as discrimination against the Jewish minority. A few weeks ago the Soviet Union mourned the death of Major-General Simeon Lavoshkin, whom the Moscow Press described as one of the main builders of the Soviet Air Fleet and among the "architects of the victory over Hitler". Lavoshkin was a son of a Smolensk malamad. He used to contribute articles to the Yiddish Press when it was still allowed to appear. But not a word about his Jewishness was mentioned in any of the long obituaries. Recently, the Jewish Communist Press abroad commemorated the 75th anniversary of the birth of Jacob Sverdlov, the first President of Soviet Russia, the son of a Jewish engraver in Nizhni - Novogrod, now called Gorki. Sverdlov is the only Jew whose remains are buried within the walls of the Kremlin. Yet the event was entirely ignored by the Russian official Press.

But it is perhaps the venomous agitation against Israel poured out by the vast Soviet propaganda machine, as well as by some of Russia's satellites, that must have an ominous implication and cause anxiety. In the diplomatic world the resuscitated cold war certainly means a greater departure from the generally recognised rules of international conduct. In the attack on Israel Soviet propagandists have long broken all accepted rules. They have now begun a new offensive, aiming to undermine not merely the growing respect which Israel has won in the world at large but also to harm, even destroy, the friendship which Israel, in a praiseworthy effort to break through the walls between white and black, is establishing in the underdeveloped countries of liberated Africa. While professing to support national liberation movements everywhere, the Soviet Union misses no opportunity to attack Israel and denounced Mr. Ben-Gurion and other Israeli leaders as "Imperialist puppets" and "tools of American Capitalism."

Trade relations with Israel, which Russia broke off at the time of Suez, have not been renewed. All efforts on the part of the Israeli Government to reopen them have met with an absolute refusal, as have all Mr. Ben-Gurion's offers to meet the Soviet Premier. And as the year draws to a close there is a growing fear, that some other countries within the Soviet bloc may also join in this anti-Israel drive. The rulers of Eastern Germany, always anxious to please Moscow, are taking up an ominous position in the line of anti-Israeli Communist campaigners siding uncritically with Nasser.

In the satellite countries the Jewish position has, with some minor exceptions, not undergone any particular change in the year under review. As in Russia, assimilation continues to remain the ultimate aim. But in Poland Jewish organisations, while under close Party supervision, are allowed to carry on almost undisturbed. Jewish schools are showing increased vigour, and the training centres organised and administered by the Ort have made considerable progress, attracting an increased number of pupils, especially among Jewish repatriates from the Soviet Union.

In Rumania, where emigration to Israel was abruptly stopped in response to Arab pressure, believed to be supported from Moscow, Party domination has somewhat hardened. Yet, here, too, the Yiddish Theatre and the Yiddish Schools continue to function, as do also the schools of a religious nature training future ministers and rabbis. One bright event was the release from prison, with permission to leave Rumania, of the Skulner Rebbe, a human act which has won appreciation abroad.

While the complete isolation of the small Jewish community in Albania and the comparative isolation of Czechoslovak Jewry continues, there has been a regrettable move on the part of Hungarian Jewry—the first ominous step demonstrating that the cold war is already penetrating into the field of Jewish relations. The Communist-dominated Jewish community of Budapest has announced its withdrawal from membership in the World Jewish Congress, which it had rejoined only a couple of years ago.

Disappointing as this move is, we must not on the threshold of a new year abandon hope for any section of the Jewish people. There are well over three million Jews still living in Eastern Europe. Any section of them may dry up for a time, denied as they are of waters from the refreshing springs of Jewry.

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President Eisenhower's Rosh Hashanah Message To American Jewry

WASHINGTON, (JTA) — President Eisenhower has issued from the White House the following Rosh Hashanah statement through the Jewish Telegraphic Agency, extending his greetings to American Jewry:

> "During the season of the Jewish High Holy Days it is always a pleasure to extend greetings to my fellow citizens of the Jewish faith.
>
> "I know this is a time of deep meaning for them. In the honored tradition of their ancient faith, they are led to special acts of contribution, thanksgiving and praise. Sustained by the creative and moral power of their fathers' God, they enter their new year with confidence.
>
> "This is my last opportunity to extend greetings on this occasion, but as a private citizen I shall continue to remember these Holy Days each year with warmth and respect.
>
> "Dwight D. Eisenhower."

Dateline: Your World

By Seymour Freidin

Lest We Forget

London.

A Soviet satellite retread who once defied the UN will soon turn up in New York under Nikita Khruschev's protecting wing.

By giving this command performance, the man in question provides the UN with cause to re-examine fully the whole sad chapter of Hungary's revolution. His name is Janos Kadar, first secretary of Hungary's Communist Party by grace of Soviet power.

Kadar will lead the Hungarian delegation to the UN along with fellow-satellite leaders in Eastern Europe.

He will arrive in New York virtually on the fourth anniversary of the revolution that shook the Communist world.

The UN, during the upheaval, set up a commission. Secretary General Dag Hammarskjold wanted to fly to Budapest. Don't come near the border, was the threat Kadar's puppet regime made by way of replying to the UN request. It was backed up, of course, by Soviet power on the scene. Quite a difference from the Gaza Strip or, most recently, Soviet meddling with UN institutionalism in the Congo.

* * *

Kadar was the front man for Soviet suppression of the revolution. Only a few days before he went over to the Russians, he had been in the revolutionary government of the late Imre Nagy. His speeches and broadcasts before defection make interesting reading today. Consider one brief passage:

"This is a real people's revolution which all the world can hail with pride."

That was Kadar talking 72 hours before he slipped away in a Soviet armored car to help direct operations against some old comrades, new revolutionaries and Hungary at large. It was a deliberate decision of betrayal just as Vidkun Quisling sold out Norway to the Nazis, making his name synonymous with infamy.

Once the Russians crushed the revolution with their overwhelming might, to the frozen horror of the world, Kadar took over in earnest. Aided by Soviet troops and police specialists, he reconsolidated Communist authority. When Nagy and his supporters received asylum in the Yugoslav Embassy in Budapest, Kadar promised them lenient treatment and no reprisals.

They emerged, only to be seized and bundled off to Romania. Meanwhile, a UN commission demanding the right to enter and investigate what had happened in Hungary, was kept out. Executions of revolutionaries by drumhead courts became the practice in Budapest.

Investigation where possible, interrogation of refugees and a trip by an Indian diplomat resulted in incontrovertible proof that self-determination in Hungary had been suppressed with an iron fist. Mr. "K" in Budapest, following the lead of mentor K in Moscow, alternately ignored and reviled the UN fact-finding procedures.

Instead they prepared a secret trial for revolutionaries who abandoned loyalty to the Soviet Union in favor of national freedom. Imre Nagy and his associates were tried and sentenced in secret. Many were summarily executed despite earlier promises of "leniency."

* * *

Some time before they met the hangman, the trap had been sprung on Gen. Pal Maleter. If you remember, he led the defense of the Killian Barracks in Budapest that fought the Red Army to a standstill. Maleter, just before the second Soviet intervention, went off to negotiate with the Russians a withdrawal of Soviet troops. He never came back.

Rule by overt or creeping terror became the Communist law in Hungary. Kadar's regime sealed the country off from the outside world.

Most recently, the Kadar government began systematic executions again. It waited until young revolutionaries, former students, had come of age. They were led off to the gallows. A UN committee headed by Sir Leslie Munro early this summer presented documentation of the wholesale denial of human rights in Hungary. It deserved far more impact than it made on a jaded world. But another opportunity is at hand.

Kadar is presenting himself voluntarily to the UN. The case against him and his Soviet sponsors is incorporated in existing UN documentation. Belonging to the UN carries with membership a certain price. In Kadar's case it's the price of being an outcast with a quisling regime. It is high time for the world to point the finger of "j' accuse" at the two Ks, the one from Moscow and the one from Budapest, for what happened in Hungary.

Human Relations — By Dr. Rose N. Franzblau

DR. ROSE N. FRANZBLAU

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Introducing Our New Columnist

A Great Lady, Dr. Rose N. Franzblau

Dr. Rose N. Franzblau, well-known psychologist, has a rich background of education and experience. She had a comprehensive training in religious education in New York schools, received her B.A. from Hunter College and her Ph.D. from Columbia University. Research for her doctorate took her to Denmark and Italy in a study of race differences which culminated in the publication of: "Race Differences in Mental and Physical Traits", in 1935. Dr. Franzblau also studied philosophy at Heidelberg and the Sorbonne, and in 1938, undertook a survey of guidance techniques for youth in France, Denmark, Sweden, and England.

Her work, throughout the years, has reflected her thorough training and the wide horizons of her research and travels. In 1943-44, she was in charge of Youth Personnel for the National Youth Administration in Washington, D.C. She was put in charge of Headquarters Training and Screening of overseas personnel for UNNRA in our national capital from 1944-46. In these positions, Dr. Franzblau established a record of dynamism and originality.

The voice of Dr. Franzblau became known to millions of listeners when she became a panelist and consultant on the TV program, "It's a Problem", in 1953 and when in 1954, she served as editor of the Mental Health segment of the "Home" program for N.B.C., her thinking influenced many.

To thousands, Dr. Rose N. Franzblau is best known as **The New York Post** columnist whose "Human Relations" column has been eagerly read since 1951. Her scientific analysis of human problems is combined with compassion and wisdom that appeal not only to the mind but to the heart.

Dr. Franzblau has found time to teach and to supervise in Jewish Religious schools over the years. She has lectured for parent and church groups and in colleges in the United States and Canada. She speaks as she writes: soundly, candidly and with great warmth.

In addition to her work on Race Differences, Dr. Franzblau has co-authored "History of the National Youth Administration", published by the United States Government, and "Studies in International Tensions", published by UNESCO.

In private life, Dr. Franzblau is the wife of Dr. Abraham N. Franzblau, a distinguished psychiatrist and is the mother of a son, Michael, and a daughter, Jane.

No Advice Wanted

QUESTION: My very good friend, a girl of 21, invariably becomes tongue-tied when she's with men she likes, and utterly relaxed, humorous and devastatingly attractive when she's with those she doesn't.

It's driving her "nuts," and being a good friend of hers, I'm writing this for her. She doesn't think advice or talking about it to an expert would do any good. She says it's hopeless.

ANSWER: Some girls who have reached the chronological age of marriage, while liking men and wanting to date them, are still not ready to marry. This girl doesn't think advice or talking about it would do any good, because she is no more ready for sound advice than she is for marriage. Although she complains that it is "driving her nuts," she really doesn't want it to change. What is annoying her is the embarrassing explanations she has to give friends who are with her when she behaves this way.

She is really torn by two alternating drives. One is to avoid marriage at all costs, and the other is to establish a lasting relationship with a man whom she can love and who will love her. Playing these two roles simultaneously, she feels as if she were two separate people.

* * *

Behind this behavior there probably lies a fear of failure and of being rejected. She can take a chance with people she really doesn't care about and whose opinion of her doesn't matter.

Such insecure people show the same type of behavior in other situations, for example, in class, or at work. In class, when the atmosphere is relaxed and a free and easy discussion is going on, these people are at their best and can be creative and original. But in a test situation, they become tense and become mentally tongue-tied. What they know seems to evaporate. Or else, they seem unable to apply their knowledge. For them, the test becomes a cross-examination. They feel as if they are on the witness stand, as the accused, and the prosecutor is bombarding them with loaded questions. Were they to answer the questions, they are sure they would only reveal how inferior they are and how little they know. At work, such people can usually function only when praised.

So it may be with your friend. When she is in the presence of someone she likes, getting him to like and accept her is like taking a test. The thought of failure is so devastating that she avoids taking the test by keeping quiet.

She does to the boys she doesn't like, what she's afraid the boys she could like would do to her. After having enticed them—by acting charming—she rejects and devastates them by showing her dislike and contempt. Paradoxically, her annihilation of the unacceptable ones shows what she would like to do even to the acceptable ones, thus expressing her basic fear of men and her unconscious hostility toward them.

* * *

Humor is often very hostile and smart-talk very cutting. Your friend may become tongue-tied with the men she likes because she is afraid to show her hostility by her cutting remarks. They might respond by cutting her off. On the other hand, shyness in a woman has its advantages. Men want to do the wooing and do not appreciate having the woman become the initiator in the beginning of a relationship. So, while your friend complains about being shy and tongue-tied with the men she likes, unconsciously she may well hope that this approach will bring the reward of their attention.

There is no question that expert help would be of great assistance to your friend. But as long as she goes on this way, you may be sure that your friend remains happy and satisfied with her social life, in spite of her complaints.

There is always the possibility that, with the years, as your friend grows up emotionally, she will grow out of her childish fears and her insecurity about men. When the right man comes along, she may sense it and respond to his masculinity with instinctive, relaxed charm.

Family Talk

QUESTION: My sister, a school teacher, and her husband, an attorney, have a 16-year-old son who is a very nervous and high-strung boy. He participates in all sports, such as ball playing, tennis, swimming, ice and roller skating. He is an only child and a number of his relatives have noticed he has acquired certain feminine tendencies, such as gestures, etc. It is very obvious to us.

In what way can we approach his parents to discuss psychiatric treatment for him before it is too late? This is a delicate subject and we do not wish to hurt them in any way.

ANSWER: All that is needed to start a rumor about a family member is for someone in the family to make an observation, in confidence, to another family member. With each repitition of the story the manifestations seem to become more clear-cut and serious. It is as if each relative, in observing and confirming the original diagnosis, has to contribute some additional observations that lend validity to it and, quite incidentally, added status to the diagnostician.

The greatest hurt any parent can suffer is an attack on his child or the discovery of some blemish or stigma attached to the child. If the parents of the child have acted "high and mighty" and seemed to know all the answers, and have not shared their status may, in retaliation, look for some such point of weakness in the couple's life.

Before the relatives undertake to give an advice, they should examine their motivations. They must also consider under what conditions, in what specific situations, they have seen the youngster behave this way and if they really know the young man well enough to form a sound judgment of him.

All teenagers will on occasion act up in the presence of company, particularly family. They may act like super-adults, telling off all the adults, or like little children who have to be told off and told how to behave.

Apparently your family has long been critical of this sister and of the way she and her husband have reared their child. None of you have had the courage to raise the question with this sister of why, despite the professional training which she and her husband have had, they were still rearing a nervous, high-strung boy.

Now that there is something specific, to point to, about which a number of the relatives agree, they have a good rationalization for confronting your sister.

The chances are that your sister and her husband are aware of their son's behavior and, as professionals, well aware of the implications of feminine behavior on the part of a boy. To bring to their attention that the family has talked about their son amongst themselves could create a permanent breach between the sister and the rest of the family.

Broad athletic interests on the part of a boy are pretty much an indication of masculinity. The fact that your nephew participates actively in so many sports is in his favor. Boys with marked feminine tendencies are not inclined toward activities requiring a show or physical prowess. A boy with feminine tendencies will often be afraid to operate in the open, for fear his lack of masculinity will show.

Before any of you take on this very serious responsibility you should be sure that it is more than hostility expressed through gossip. However, if you have more evidence than these "gestures," then the member of the family whom your sister respects most should discuss it with her, reporting only actual personal observations, and not the discussions of the rest of the family.

If the parents agree that their boy has a problem they will not hesitate to go for some advice and guidance. Even if your diagnosis about his feminine traits is absolutely wrong, it might still help this young man if his parents were to get some guidance on how to handle their son so that he would not feel pressured and behave so nervously.

Honouring Jane Addams

(Continued from page seven)

greatest of American women and the Jewish Community Centers of Chicago. Wrote Dr. Seman:

"The Jewish People's Institute, which she knew so well, which from its very inception was her neighbor, and which at all times she treated in the neighborly fashion that only she was capable of, pays tribute to the nobility of her character and for the privilege of its close association with her during the last 35 years, which represent the life of the Institute, and probably the most fruitful years of her life."

One of the few survivors of the Jane Addams era of social reform and social service is Mrs. Alfred D. Kohn, an octogenerian lady, who enlisted under Miss Addams banner some 50 years ago. For nearly 30 years, Mrs. Kohn lived and worked at Hull House, helping immigrants and victims of persecution, whether they were Jewish or Irish, Italian or Polish. All found help at Hull House and an opportunity for self-expression and appreciation of their worth as human beings.

These were, and are, the basic appeals of Jewish Community Centers in Chicago as elsewhere in the country. It was an accident therefore that the Golden Age Hall of Fame established by the Golden Age Department of the Jewish Community Centers of Chicago, chose to honor in the Jane Addams centennial year Mrs. Kohn "in recognition of her many years of devoted service to the welfare of our Jewish and general community by which she has inspired our city's elder citizens."

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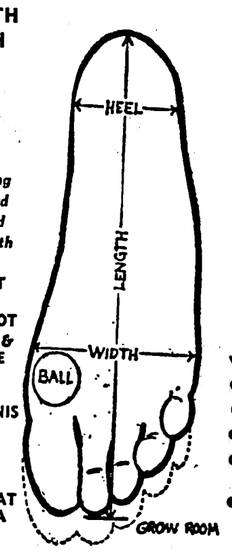

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The American Scene

BY RICHARD YAFFE

Antisemitic Bogies In The Election Campaign

Amid reports that both major political parties are worried over the "marked apathy" of American Jewish voters in the current Presidential campaign, and indications that the religious issue will play a role in determining how Jews might vote, the Anti-Defamation League of the B'nai B'rith has issued a warning to American Jewry not to pay attention to "unsubstantiated rumours" concerning the attitude of the Presidential candidate towards any minority group.

The League's statement, issued by the National Chairman, Mr. Henry Edward Schultz, said the organization believed that Senator Kennedy, the Democrat, and Mr. Nixon, the Republican, are "wholly free of antisemitic bias."

The spectre of antisemitism has been conjured up against both candidates, although in the case of Mr. Kennedy it is that of his father, allegedly, rather than of himself. The Jewish feeling against Senator Kennedy, according to a "New York Times" survey, is due to his Catholicism. An unnamed official of a Jewish organisation is quoted on the subject as follows:

"We feel that the Catholic Church is authoritarian, that it imposes on its adherents certain social and political as well as economic views. Any Catholic who is a good Catholic might find the Church's views in conflict with what he might otherwise concede as being in the public interest. Such a conflict might occur in issues dealing with birth control and divorce laws.

"Another feeling is that a Catholic President might be less flexible in dealing with the Russians. Finally, the school issue. The Jewish community is very strongly committed to separation of Church and State. We want to ensure that the schools remain secular institutions."

But the issue of support for Mr. Kennedy now goes beyond this. It concerns "the spectre of Joseph P. Kennedy lurking behind the scenes and masterminding his son's campaign," says the Survey. A Democratic worker in a Jewish section of Brooklyn said that the elder Kennedy is the "Number one bogy" of the campaign.

The reason for this is an alleged letter in which the elder Mr. Kennedy is supposed to have indicated his approval of the Nazi regime. A spokesman for the Anti-Defamation League said his organisation knew nothing of the existence of such a letter and suggested that the rumours concerning it were actually based on captured German documents, which were written before the war, not by Kennedy but by the German Ambassador to Britain, Herbert von Dirksen.

The Nixon matter is an entirely different one. His alleged "antisemitism" comes from a remark he was supposed to have made against the incumbent Senator against whom he was standing in the campaign of 1950 in California, Mrs. Helen Gehagen Douglas. Mr. Nixon was said to have reminded California audiences that the "real name" of Mrs. Douglas's husband, the actor Melvyn Douglas, was Hesselberg.

The alleged Nixon statement was investigated by the Anti-Defamation League of 1952, when Mr. Nixon received the nomination for Vice-President. A seven-man team spent five months in tracking down the report, concluded that Mr. Nixon never uttered the remark, and found he had not exhibited antisemitism in the campaign.

At stake today are the votes of a Jewish population of more than 2,400,000 in New York, or nearly 15 per cent of the total —an element sufficient to swing this pivotal State one way or another in a tight election, which this one promises to be.

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JANE ADDAMS AND ROSENWALD HONOURED

By BERNARD POSTAL

As the world this month honors the centennial of the birth of Jane Addams, social reformer and Nobel Prize winner, this article recalls her close ties with Julius Rosenwald, the self-made Jewish millionaire and philanthropist, and other leaders of the Jewish Community Center movement in Chicago.

"One feels that it is a benediction to have her in the home."

The speaker was Julius Rosenwald, the great Chicago philanthropist whose vast benefactions resulted in major social changes. He was referring to Jane Addams, famed social reformer, and one of the great women of this century, whose centennial year is being celebrated throughout the world.

The unique relationship between the self-made millionaire who was the son of a German-Jewish immigrant and the banker's daughter who devoted her life to fighting for social justice and world peace was a decisive factor in ridding Chicago of many of its worst social evils.

Jane Addams fought an historic and often heroic struggle against sub-standard health and sanitation conditions, the shame of child labor, sweat shops and vice-breeding slums, and sordid municipal corruption. She battled for higher standards of education, community recreation, social services, woman suffrage and world peace. In all of these efforts she had the unswerving support of Rosenwald, as well as of a number of other prominent Jews.

Rosenwald differed from many of his business contemporaries who sneered at Miss Addams as a radical. But he accepted her as an honest reformer whose ideas he respected and generally adopted and supported. He and Mrs. Ronsenwald seldom missed the dinners Miss Addams gave for guests who were important in the field of social work. When an American Legion official assailed her as subversive, Ronsenwald not only defended her publicly but demanded an apology from her detractor.

One bitter cold night in 1910, when Miss Addams and Rosenwald were attending a meeting of the Immigrant Protective League— an organisation that protected immigrants from unscrupulous exploiters — she had to hurry away to speak at a meeting of a committee raising relief funds for the striking clothing workers. Rosenwald stopped her and said: "You're going to that strike meeting, aren't you?" She said she was and Rosenwald smilingly remarked that he probably woudn't agree with a word she'd say, but he was going to see to it that she didn't catch cold on the way. He then took her down to the street and put her in his automobile and sent her to the strike meeting.

Rosenwald was just getting started as a Chicago clothing merchant in 1884 when Miss Addams opened Hull House to serve the newly-arrived immigrants of all racial and religious backgrounds. Located in the heart of Chicago's West Side ghetto, Hull House had a tremendous impact on the Jewish newcomers. Thirsting for knowledge, they crowded its lecture halls, library, art galleries and classes.

In the spring of 1892 the leaders of the German Jewish community in Chicago called a conference at Hull House to establish "a social settlement in the West Side ghetto" to serve as a center for the "enlightenment" of needy and newly-arrived Jewish immigrants. Among the participants were Julian W. Mack and Lessing Rosenthal.

Together with Miss Addams they were among the most powerful and liberalizing influences on Rosenwald. To Miss Addams Rosenwald looked for inspiration and leadership. To Judge Mack and Lessing Rosenthal the eminent philanthropist turned for guidance in selecting causes, institutions and movements to which he gave his name and his support.

Miss Addams, too, was present, primarily as an observer. She was heartsick as she saw how the wealthier German Jews patronized their less fortunate Russian Jewish co-religionists. She was equally shocked by the bitterness between the two groups of Jews and at a loss to understand the feeling of some of the Russian Jews that the proposed settlement was nothing but a scheme to introduce Reform Judaism in their midst. Before the meeting was over she had to serve as arbitrator but had the satisfaction of seeing agreement on a plan to open what became known as the Maxwell Street Settlement.

In this earliest Jewish Community Center in Chicago the immigrants found classes in foreign languages and English, bookkeeping, arithmetic, American history, commercial practices, debating, physical culture, art, nature study and debating. Similar settlements had been established in New York, Boston, Philadelphia, St. Louis, Cleveland and other cities to help americanize the immigrants and to ease their adjustment to American life.

The Maxwell Street Settlement was short-lived but it had started something important which was revived in 1903 with the creation of the Chicago Hebrew Institute. By that time Rosenwald had become an active supporter of Hull House and was serving on its board. Jane Addams encouraged the founders of the Hebrew Institute and undoubtedly influenced Rosenwald to give it his support. Its first building was acquired with the aid of a substantial loan from Rosenwald. On the site of this structure now stands the Jane Addams Houses. In 1910 and 1911 Rosenwald served as president of the Jewish People's Institute, as the agency came to be known.

A year later Rosenwald and Mack went to New York to help organize the first permanent national association of YMHAs --the National Council of Young Men's Hebrew and Kindred Associations. This was the predecessor of the National Jewish Welfare Board, which merged with the Council in 1921. The Council's first executive director, Samuel A. Goldsmith, later went to Chicago where since 1930 he has been executive vice-president of the Jewish Federation of Metropolitan Chicago. In the last five years of Miss Addams' life, Goldsmith was actively associated with her in many civic, educational and recreational reforms.

Rosenwald's successor as president of the Jewish People's Institute, Jacob M. Loeb, headed the agency for 22 years. When he retired in 1933 as president and also as a vice-president of the National Jewish Welfare Board, he was given a dinner at which Miss Addams was the principal speaker. Loeb's grandson, Hamilton Loeb, Jr., is now president of the Jewish Community Centers of Chicago, which grew out of the Jewish People's Institute.

Other contemporary leaders of the Jewish community of Chicago and of the Center movement also earned their social service spurs under Miss Addams' inspiring tutelage. Charles Aaron, a former president of JWB and of the Jewish People's Institute, and now president of the Jewish Federation of Metropolitan Chicago, was a volunteer club worker at Hull House in his early twenties and knew Miss Addams quite well. For several years he directed a current events class at Hull House.

Mrs. Florence G. Heller, a niece of Julius Rosenwald, and for many years a vice-president of the Jewish people's Institute, also served a youthful apprenticeship at Hull House before she became a leader of the Jewish People's Institute and later a vice-president and chairman of the Jewish Community Center Division of the National Jewish Welfare Board. Jane Addams would have been pleased to learn that Mrs. Heller has made possible the Florence Heller Graduate School for Advanced Studies in Social Welfare at Brandeis University.

Jane Addams' ties with Jewish settlement houses and the early YMHAs were not confined to Chicago. Whenever she came to New York she always visited the Educational Alliance which had been founded in 1883 as a lower East Side branch of New York's YMHA, now the famed 92d St. YM-YWHA. She was a great admirer of Dr. David Blaustein, the Educational Alliance's executive director, and she probably had something to do with the fact that he was called to Chicago in 1908 to head the Jewish People's Institute. Bernard Horowich, a founder of the Jewish People's Institute, frequently met with Miss Addams to get her help in developing the early JPI program. Today, the Jewish Community Centers of Chicago is erecting a $2,000,000 North Westside JCC named for him.

When JPI opened its magnicent new building in the Lawndale section of Chicago in 1927 no two guests were prouder than Jane Addams and Julius Rosenwald. One of the speakers at the dedication exercises was the late Dr. Philip L. Seman, who was general director of JPI for more than 30 years. During this period he worked closely with Miss Addams on many community projects. His tribute to Miss Addams in the JPI Observer when she died in 1935 epitomized the close ties that existed for more than a generation between one of the

(Continued on page four)

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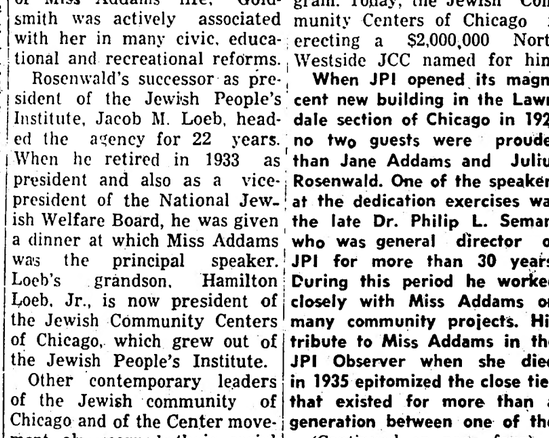

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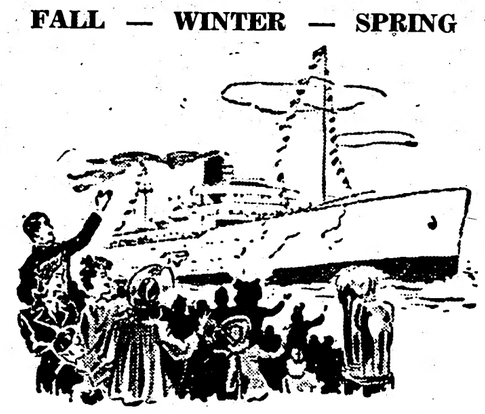

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From Broadway

BY LEONARD LYONS

— THE LYONS DEN —

CLUE: The demolition of the Roxy Theater to make room for a hotel expansion by the Zeckendorfs came as no surprise to Sherman Douglas The daughter of Ambassador Lew Douglas knew the Roxy was doomed for lack of business. She'd lost a diamond brooch while sitting in the balcony of the movie house She thought, at first, she'd lost it in a nightclub. Three months later she remembered having been to the Roxy that night, and went back.

And there, under that same seat, evidently unoccupied by any customers and unvisited by any cleaners in the intervening three months, Miss Douglas found her diamond brooch.

THE CELEBRATION: There was quite a celebration at Freedomland when its 1,000,000th customer went through the turnstile. The 1,000,000 customer was photographed, received champagne, prizes, etc. . . . Bill Zeckendorf Jr. now reveals that the man really was the 1,022,784th customer. They'd miscalculated on the day the mark would be reached, but didn't want to disappoint the press and cameramen summoned to the celebration.

THE ILLUSION: The theater, and not the movies, is the place for illusion, said playwright Edward Chodorov at the Little Club the other night. He pointed out that in movie houses the customers sit blandly watching film scenes where continents slide into oceans, vast armies march into battle and 35-foot-tall gorillas take over a city. "But," he added, "in a theater when a lamp chain is pulled onstage and the light goes on, or when in a kitchen scene real water runs from a spout, audiences gasp: "How do they do it?"

COMEDIAN: Groucho Marx never inhibits himself in his caustic comments to strangers he meets. He shrugs: "I'm an old man, so they won't hit me. I can say anything, and they'll take it from me." They not only take it but also laugh—because he has a reputation as a comedian, and strangers are sure that everything Groucho says must necessarily be funny. His good friend, Goodman Ace, was a witness to this strange reaction by Marx' listeners.

In the musical, "Cocoanuts," before he was famous, Groucho had a line he thought was funny. Chico tried to sell him some ice-cubes for 50c, and Groucho replied: "For 50c I can buy my own Eskimo and make my own ice." Nobody ever laughed at the line . .. In the past few years Groucho has been using a similar line, in all shops. If a hat salesman tells him a hat costs $20, Groucho says: "For $20 I can buy my own Eskimo and make my own hats."

He'll say it about groceries, or a car — always with the Eskimo — and now, although the line really makes no sense, people always laugh at it, just because it's Groucho who says it.

PRODIGY: This story was told about the late great pianist, Moritz Rosenthal: He met a music prodigy who looked much older than the age his parents were claiming for him. Rosenthal patted the boy and said: "Well, little colleague, and how old are you still?"

CHANGE: Paddy Chayefsky, author of "The Tenth Man," was asked if success ever had changed him. He pointed to one specific change. He and his wife were washing the dinner dishes, as usual. "What are we doing, washing dishes?" Chayefsky suddenly asked. "Yesterday I won the Academy Award." The next morning they hired their first maid.

ROMAIN GARY'S autobiography is being adapted by Samuel Taylor for the Broadway state. Gary's new novel, "Talent Scout," will be sold to the films this month. . . For his TV spectacular Oct. 8, Phil Silvers will dance for the first time since his 1944 movie, "Cover Girl" . . . Lady Thelma Furness and Gloria Vanderbilt Sr., twins, celebrated their birthday at the Stork Club. They refused to mention the date: "All we'll say is we were born on the same day."

DONE SCHARY will open 'Sunrise at Campobello," the movie adapted from his play, the week of Sept. 26. The musical he's co-producing and directing, "The Unsinkable Molly Brown," opens in Phila, the same week. And the national company of "Majority of One," the play he directed and co-produced, also opens the same week. "In one week, therfore," says Schary, "I may be out of show business."

BARNABY CONRAD was in town the other day, en route to the Edinburgh Festival. The author of "Matador" has been making a survey of American writers and their habits. "It is a strange fact," he said, "that with two exceptions, every top-rate American writer is a heavy drinker" . . . Konrad Bercovici heard of this, and said: "I would be delighted to have people think me a drunkard, just to be accepted as a top-rate writer."

BERNARD M. BARUCH, unannounced, dropped into the millinery shop of Sally Victor. "I hear you're an institution," he said, "and I like to meet women who are institutions." Mrs. Victor replied: "Mr. Baruch, I wasn't as excited when my husband proposed to me". . Arthur Murray plans a TV "roast" for Bing Crosby, similar to Bob Hope's, with a record fee going to Crosby's favorite charity . . . Carson McCullers will title her new novel "Clock Without Hands."

THE DEAL: William Inge, the Pulitzer Prize playwright, is about to venture into Hollywood screenwriting. His own original screenplay, "Splendor in the Grass," was just filmed in N. Y. by Elia Kazan. Inge is leaving for Hollywood to adapt James Leo Herlihy's "All Fall Down."

Inge lunched at the Algonquin the other day with his agent William Liebling, who urged all caution against premature announcement of the movie deal. "In this strange business," said the agent, "I tell each client that the job is not really his until the contract has been signed, he's received his first pay check — and spent it."

IN ANALYZING Nicolas Darvas' "How I Made $2 Million in the Stock Market" A. Wilfred May of the Commercial & Financial Chronicle says the author dismissed the matter of taxes. May suggests a sequel, "How I Made a Million and a Half," by the Collector of Internal Revenue . . . The stars of "Camelot" have been signed to 1 ½-year contracts . . . Jo Anthony agreed to direct "Rhinoceros" ten minutes after he finished reading the script.

DISPUTE: Groucho Marx watched David Susskind's "Open End" TV in which Hollywood notables participated. Groucho became incensed at it and gave interviews denouncing all the participants for fouling their own nest. Susskind phoned Groucho, who invited him to lunch and then to dinner . . . Result: The first ad lib network version of "Open End," on NBC-TV Dec. 16. It will be titled "Happy Talk," with Groucho, George Burns and other comics.

THE RIDE: Irving P. Lazar, the fabulous Hollywood agent, always travels de luxe. He's just opened a N. Y. apartment, to which he will commute. He therefore decided to try flying in the tourist section: "It's the same plane as the first-class flight, and if I can save $100 a flight . . ." He was assigned a front seat in the tourist section, glimpsed through the dividing partition, and said: "This is the most expensive flight I've ever made."

For he noted Spyros Skouras sitting in the first-class section, "If I'd been in there with him," sighed the agent, "I could have nailed him easily for a $300,000 story sale."

MEMOS: Betsy Blair will return to Broadway as Jack Lemmon's leading lady in "Face of a Hero" . . . Phil Silvers and Polly Bergen will do a joint TV spectacular—with no others in the cast . . . Col. Pappy Boyington revealed that the redhead on the cover of his novel, "Tonya," is his life . . . Gladys Robinson, ex-wife of Edward G. Robinson, will sell her French and Italian paintings at a Parke-Bernet auction starting October 19.

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Potato Salad
Cabbage Salad
Chicken Salad, made with Pineapple and Almonds
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Cottage Cheese with Chives
Corned Beef
Pastromi, Spiced Beef

THE CANADIAN JEWISH NEWS

NEW YEAR 5721

Rosh Hashanah MAGAZINE

Toronto, Ont., Wednesday, September 21, 1960 • Section III • Erev Rosh Hashanah 5721

The Shofar Of Freedom And Peace

Yemenites Blow Shofar On New Year At Mount Zion

CJN PHOTO BY LASZLO DENES

" . . . Our God and God of our Fathers, sound the great Shofar for our freedom, lift up the Ensign to gather the exiles . . . lead us . . . unto Zion . . . with everlasting joy . . . for Thou hearest the sound of the Shofar . . . "

(From The Mussaf Rosh Hashanah Prayer)

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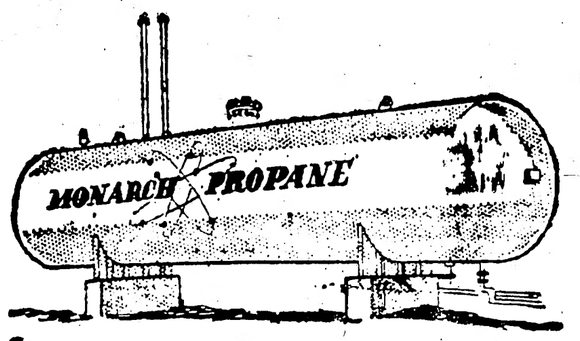

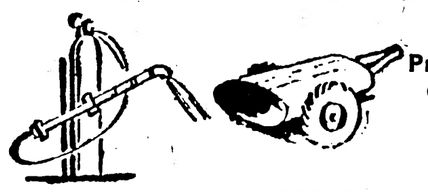

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The Woman Was Called Tehilah

(Continued from page seven)

date, which forbade worshippers to bring seats to the wall. And those who had come to pray saw this, yet held their peace: for how can right dispute against might? Then came forward the same old woman whom I knew, and looked the policeman straight in the eyes. And the policeman averted his glance, and returned the stool to its owner.

I went up to her and said: your eyes have more effect than all the pledges of England. For England, who gave us the Balfour Declaration, sends her officers to annul it; while you only looked upon that wicked one, and frustrated his evil intent.

She replied: Do not speak of him so; for he is a good goy, who saw that I was grieved and gave back her stool to that poor woman. —But have you said your afternoon prayer? I ask because, if you are free, I can put in your way the mitzvah of visiting the sick. The rabbanit is now really and truly ill. If you wish, come with me and I shall take you by a short route.—I joined her and we went together.

From alley to alley, from courtyard to courtyard, we made our way down, and at each step she took she would pause to give a sweet to a child, or a coin to a beggar, or to ask the health of a man's wife, or if it were a woman, the health of her husband. I said, Since you are concerned with everyone's welfare, let me ask about yours.

She answered: Blessed be The Name, for I lack nothing at his hand. The Holy One has given to each of his creatures according to its need; and I too am one of these. But today I have special cause for thanking him, for he has doubled my portion.

How is this?—I asked.

She replied: Each day I read the psalms appointed for the day: but today I read the psalms for two days together.

Even as she spoke, her face clouded over with grief.

Your joy has passed away, I said.

She was silent for a moment. Then she said: Yes, my son, I was joyful, and now it is not so.

Yet even as she spoke, the light shone out again from her face. She raised her eyes and said: Blessed be He, who has turned away my sorrow.

Why, I asked, were you joyful, yet afterwards, sad and now joyful again?

She said, very gently: Since your words are not chosen with care, I must tell you, this was not the right way to ask. Rather should you have said, "How have you deserved it, that God should turn away your sorrow?" For in his blessed eyes, all is one, whether sorrow or joy.

Perhaps in future, said I, my words will be chosen with care, since you teach me how one must speak. "Happy is the man who does not forget thee." It is a text of much meaning.

She said: You are a good man, and it is a good text you have told me; so I too shall not withhold good words. You asked why I was joyful, and why I was said, and why I now rejoice.

Assuredly you know as I do, that all a man's deeds are appointed, from the hour of his birth to the hour of his death; and accordingly, the number of times he shall say his psalms. But the choice is free how many psalms he will say on any one day. This man may complete the whole book in a day, and that man may

(Continued on Page Ten)

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The Woman Was Called Tehilah

(Continued from Page Eight)

say one section a day, or the psalms for each day according to the day. I have made it my custom to say each day the psalms for that day; but this morning I went on and said the psalms for two days together. When I became aware of this I was sad, lest it mean that there was no more need for me in the world, and that I was disposed of and made to finish my portion in haste. For "it is a good thing to give thanks to the Lord"; and when I am dead I shall not be able to say one psalm, or even one word.—Then the Holy One saw my grief, and showed his marvellous kindness by allowing me to know that such is his own very will. If it pleases The Name to take my life, who am I that I should grieve? Thus he at once turned away my sorrow. Blessed be He and blessed be his name.

I glanced at her, wondering to myself by what path one might come to a like submission. I thought of the men of ancient times ,and their virtuous ways; I spoke to her of past generations. Then I said, You have seen with your own eyes more than I can describe in words.

She answered: When a person's life is prolonged for many days and years, it is granted him to see many things; good things, and yet better things.

Tell me, I said to her, of these same good things.

She was silent for a little while; then she said: How shall I begin? Let me start with my childhood. When I was a little girl, I was a great chatterbox. Really, from the time I stood up in the morning till the time I lay down at night, chatter never ceased from my lips. There was an old man in our neighbourhood, who said to those delighting in my chatter: "A pity it is for this little girl; if she wastes all her words in childhood, what will be left for her old age?" I became terribly frightened, thinking this meant that I might die the very next day. But in time I came to fathom the old man's meaning, which was that a person must not use up in a short while what is allotted him for a whole lifetime. I made a habit of testing each word to see if there was real need for it to be said, and practised a strict economy of speech. As a result of this economy, I saved up a great store of words, and my life has been prolonged until they are all finished. Now that only a few words remain, you ask me to speak them. If I do so it will hasten my end.

Upon such terms, said I, I would certainly not ask you to speak. But how is it that we keep walking and walking, yet we have still not come to the house of the rabbanit?

She said: You still have in mind those courtyards we use to take for a short cut. But now that most of the City has been settled by the Arabs, we must go by a roundabout way.

We approached one of these courtyards. She said: Do you see this courtyard? Forty families of Israel once lived here, and here were two synagogues, and here in the daytime and night-time there was study and prayer. But they left this place and Arabs came and occupied it.

We approached a tumbledown house. She said: Do you see this house? Here was a great academy where the scholars of the Torah lived and studied. But they left this house, and Arabs came and occupied it.

We came to the asses' stalls. She said: Do you see these stalls? Here stood a soup-kitchen, and the deserving poor would enter in hungry and go go forth satisfied. But they abandoned this place, and Arabs came and occupied it. Houses from which prayer and charity and study of the Torah never ceased, now belong to the Arabs and their asses.—My son, we have reached the courtyard of the rabbanit's house. Go in, and I shall follow you later. This unhappy woman, because of the seeming good she has known abroad, does not see the true good at home.

What is the true good? I asked.

She laughed, saying, Ah my son, you should not need to ask. Have you not read the verse, "Happy art thou who art chosen to dwell in thy courtyards"? For these same courtyards are the royal courts of the Holy One, the courts of our God, in the midst of Jerusalem. —When men say "Jerusalem", their way is to add the words, "Holy City". But when I say "Jerusalem", I add nothing more, since the holiness is contained in the name; yes, in the very name itself.—Go up, my son, and do not trip on the stairs. Many a time have I said to the keeper of the community funds that these stairs are in need of repair; and what answer did he give me? That this building is old and due to be demolished, therefore it is not worth while spending a penny on its upkeep. So the houses of Israel fall into disuse until they are abandoned, and the sons of Ishmael enter and take possession. Houses that were built with the tears of their fathers—and now they abandon them. But again I have become a chatterer, and hasten my end.

I entered, and found the rabbanit lying in bed. Her head was bandaged and a poultice had been laid upon her throat. She coughed loudly, so that even the medicine bottles placed by her bedside would shake at each cough. I said to her: Rabbanit, are you ill? — She sighed and her eyes filled with tears. I sought for words of comfort, but the words would not come. All I could say, with my eyes downcast, was: So you are ill and deserted.

She sighed again and replied: Yes, I am ill as ill can be. In the whole world there is no one so ill as I am. All the same, I am not deserted. Even here in Jerusalem, where nobody knows me, and nobody knows the honours done to me in my own twn, even here there is one woman who waits on me, who comes to my room and fetches a drop of soup for my royal feast. What do you hear from my grandson? He is angry with me, to be sure, because I have not written to thank him for the stove. Now I ask you, how shall I go out to buy ink and pen and paper for the writing of letters? It is hard enough even to bring a spoonful of soup to my lips. —I am surprised that Tilli has not come.

If you are speaking, said I, of that gracious old woman who brought me here, she told me that she would come very soon.

Said the rabbanit, I cannot tell whether she is gracious: at least she is efficacious. Look you, how many holy, holy women there are about Jerusalem, who go buzzing like bees with their incantations and supplications, yet not one of them has come to me and said, "Rabbanit, do you need any help?" — My head, oh my head. —If the pains in my heart won't take me off quickly, the pains in my head will take me off first.

I said to her, I can see that speech is difficult for you.

She answered: You say that speech is difficult for me; and I say that my whole existence is difficult for me. Even the cat knows this, and keeps away from his home. Yet people say that cats are home-loving creatures. He finds my neighbour's mice more tasty, to be sure, than all the dainties I feed him. What was I meaning to say? I forget all I mean to say. Now Tilli is so different. There she goes, with the bundles of years heaped up on her shoulders, bundle on bundle; yet all her wits serve her, although she must be twice my age. If my father—God bless his pious memory—were alive at this day, he would be thought of as a child beside her.

I urged the rabbanit to tell me about this Tilli.

And did you not mention her yourself? Nowadays people don't know Tilli; but there was a time when everyone did, for then she was a great, rich woman with all kinds of business concerns. And when she gave up all these and came to Jerusalem, she brought along with her I can't say how many barrels of gold, or if not barrels, there is no doubt that she brought a chest full of gold. My neighbours remember their mothers telling them, how,

(Continued on Page Twelve)

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The Woman Was Called Tehilah

(Continued from Page Ten)

when Tilli came to Jerusalem, all the best people here came a-courting, either for themselves or for their sons. But she sent them packing and stayed a widow. At first she was a very wealthy widow, and then quite a well-to-do widow, until at last she became just any old woman.

Judging from Tilli's appearance, said I, one would think that she had never seen hard times in her life.

The rabbanit replied with scorn: You say that she has never seen hard times in her life: I say that she has never seen good times in her life. There is no enemy of mine whom I would —bless — with the afflictions that Tilli has borne. You suppost that, because she is not reduced to living off the public funds, she has enjoyed a happy life: and I believe that there is not a beggar knocking on the doors who would exchange his sorrows for hers—Oh, my aches and my pains. I try to forget them, but they will not forget me.

I perceived that the rabbanit knew more than she cared to disclose. Since I felt that no good would come of further questioning, I showed myself ready to leave by rising from my chair.

Said the rabbanit: "The sweep hadn't stepped into the chimney, but his face was already black." You have scarcely sat down in your chair, and already you are up and away. Why all this haste?

I said: If you wish me to stay, I will stay.

She made no answer; so I began speaking of Tilli again, and asked if I might be told her story.

And if I tell you, said the rabbanit, will it benefit you, or benefit her? I have no liking for tale-bearers: they spin out their cobwebs, and call it fine tapestry. I will only say this, that the Lord did a mercy to that good man when He put the evil spirit into that apostate, may her name be blotted out.—Why are you gaping at me? Don't you understand the meaning of Yiddish?

I understand Yiddish quite well, said I, but I cannot understand what you are saying, rabbanit. Who is the good man, and who is the apostate you have cursed.

Perhaps I should bless her then, perhaps I should say, "Well done, Mistress Apostate, you who have changed the gold coin for the brass farthing."—See, again you are staring at me as if I talked Turkish. You have heard that my husband of blessed memory was a rabbi, wherefore they call me rabbanit; and have you not heard that my father too was a rabbi? Such a rabbi, that in comparison with him, all other rabbis might rank as pupils of an infant school: and I speak of real rabbis, look you, not of those who wear the mantle and give themselves airs — What a world, what a world it is! A deceitful world, and all it contains is deceit and vanity.—But my father, of blessed and pious memory, was a rabbi from his childhood, and all the matchmakers in the province bustled about to find him a

(Continued on Page Sixteen)

NEW YEAR'S GREETINGS

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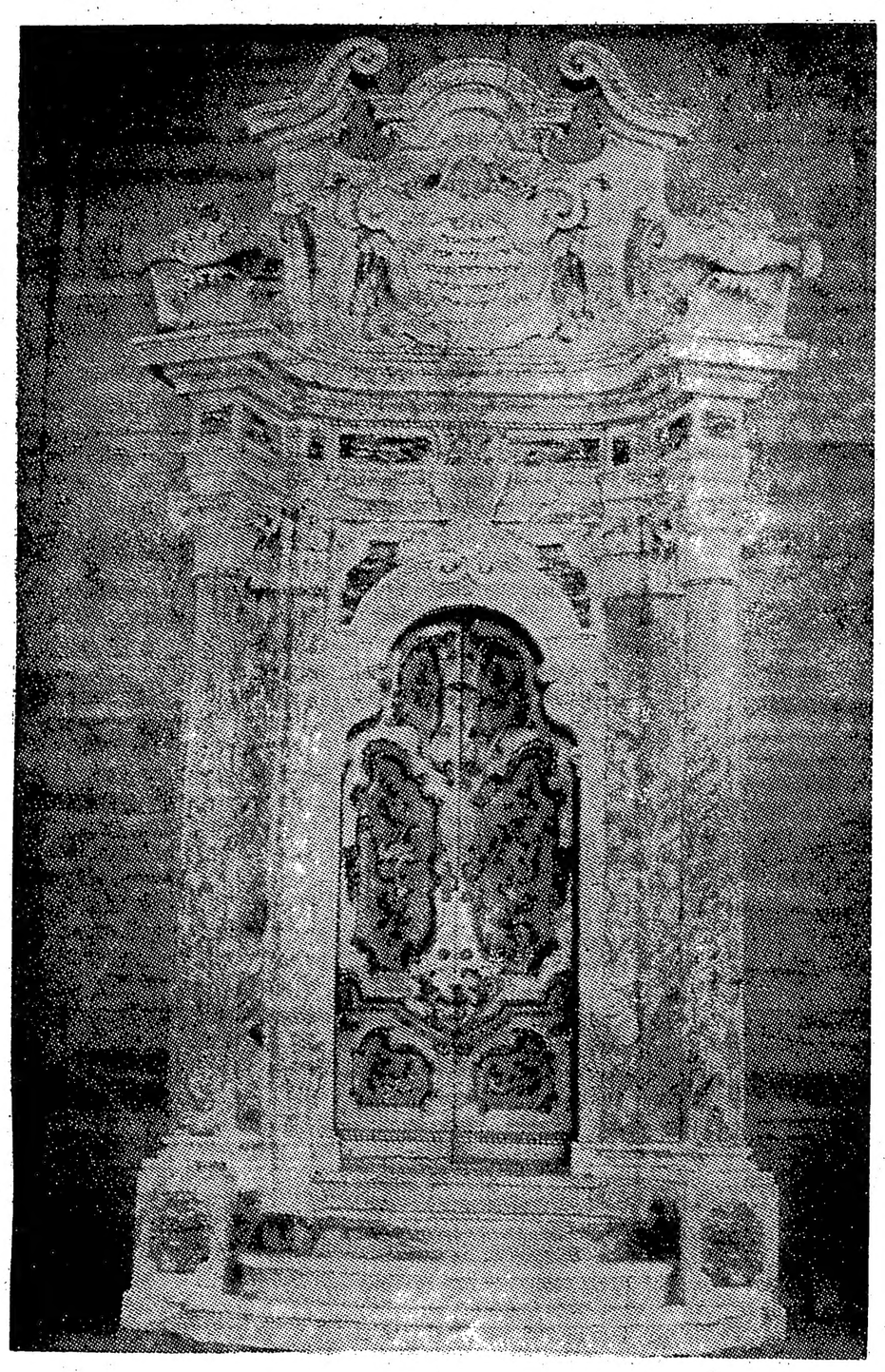
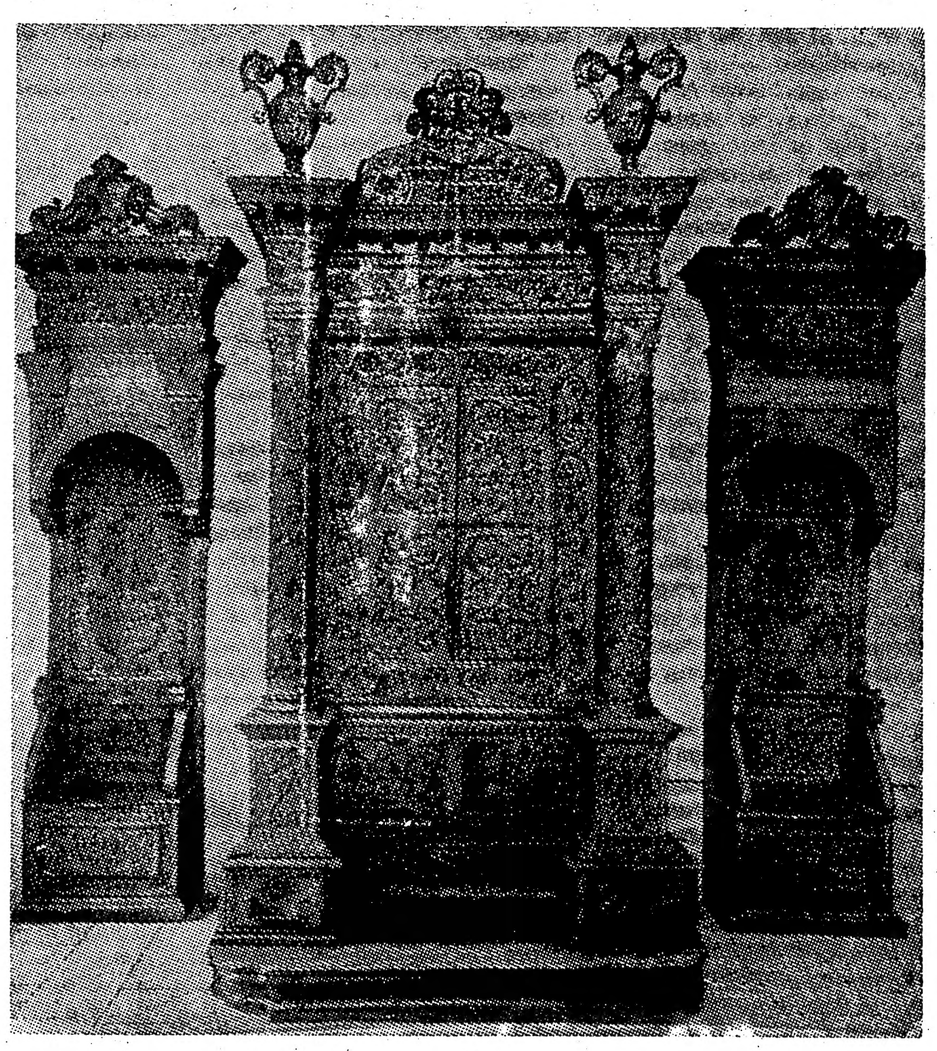
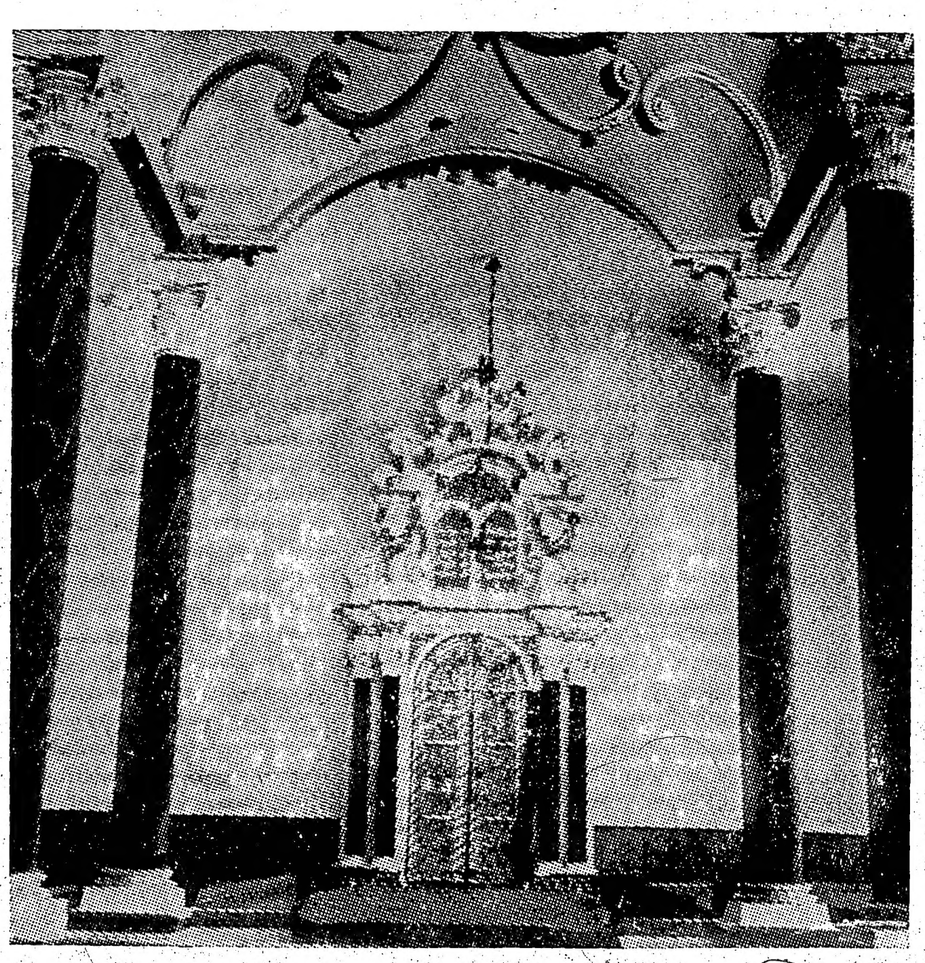


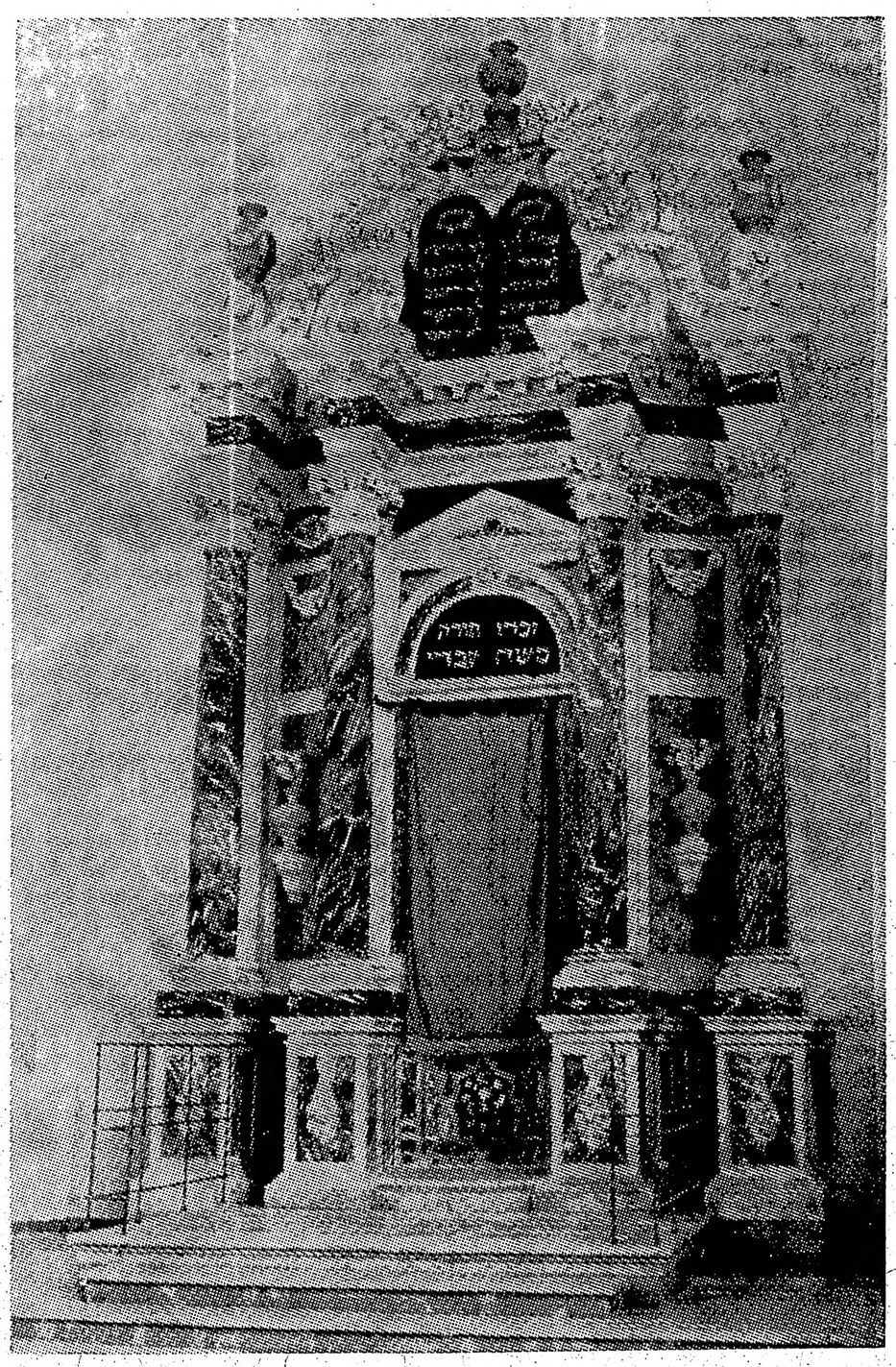
The Aron Kodesh of Reggio Emilia, constructed of precious coloured marbles in 1756. The four steps add to its monumental aspect. The doors a coulisse of gilded wood, are rare in the design of Aronot Kodesh. (Now in the Synagogue of Haifa—Kiryat Shmuel.)



The Renaissance Ark of Sermide, flanked by chairs for the Rabbi and the head of the Community. This imposing Ark is of the year 1543; the date is engraved on one of the chairs. (Now in the Italian Synagogue in Jerusalem.)



The Ark of the Tempio Spagnolo of Padua, of the year 1792, in baroque style. (The Ark as well as the bima are now in the Synagogue of Hechal Shlomo in Jerusalem.)



The lofty marble Ark of the Tempio Grande of Padua, built in the 18th century with later additions. The columns are black. The carved flowers and other decorations are in Carrara marble. (Now in the Yad Eliyahu Synagogue in Tel Aviv.)

The Woman Was Called Tehilah

(Continued from Page Twelve)

wife. Now there was a certain rich widow, and when I say rich, you know that I mean it. This widow had only one daughter —would she had nev-daughter—would she had never been born.—She took a barrel to the matchmakers: "If you match that man to my daughter, this barrel full of gold will be his; and if it is not sufficient, I shall add to it!" But her daughter was not a fit match for that holy man; for she was already tainted with the spirit of perverseness, as is shown by her latter end, and she fled away from her home, and entered the house of the nuns, and deserted her faith. Yes, at the very hour when she was to be led to her bridal, she ran away. That poor stricken mother wasted half her fortune in efforts to reclaim her. Her appeal went up to the Emperor himself; and even the Emperor was powerless to help. For they who have once entered the house of the nuns may never go forth alive. You know now who that apostate was; the daughter of . . hush, for here she comes.

Tilli entered the room. She was carrying a bowl of soup, and seeing me she said:

Ah, you are still here! But stay, my friend, stay. It is a great mitzvah to visit the sick. —Rabbanit, how much better you look! Truly salvation comes in the wink of an eye; for the Name is healing you every minute. I have brought a little soup to moisten your lips: now, my dear, raise your head and I shall prop up your pillow. There, my dear, that is right. —My son, I am sorry that you do not live in the City, for then you would see for yourself how the rabbanit's health is improving day by day.

And do I not live in Jerusalem? I said.—Surely Nachlat Shivah is Jerusalem?

It is indeed, answered Tilli. God forbid that it should be otherwise. Rather may the day come when Jerusalem extends as far as Damascus, and in every direction. But the eye that has seen all Jerusalem enclosed within her walls cannot get accustomed to viewing what is built beyond the walls as the City itself. It is true that all the Land of Israel is holy, and I need hardly say, the surroundings of Jerusalem: yet the holiness that is within the walls of the City surpasses all else. My son, there is nothing I have said which you do not know better than I. Why then have I said it? Only that I might speak the praise of Jerusalem.

I could read in the eyes of the rabbanit a certain resentment, because Tilli was speaking to me rather than to her. So I took my leave and went away.

Various preoccupations kept me for a while from going to the City; and after that came the nuisance of the tourists. How well we know these tourists, who descend upon us and upon the land, all because the Place has made a little space for us here! They come, now, to see what has happened; and having come, they regard us as if we were created solely to serve them. Yet one good thing may be said for the tourists: in showing them "the sights", we see them ourselves. Once or twice, having brought them to the City to show them the Western Wall, I met Tilli there. It seemed to me that a change had come over her. Although she had always walked without support, I noticed that she now leaned on a stick. On account of the visitors, I was unable to linger. For they had come to spy out the whole land, not to spend time upon an old woman not even mentioned in their itineraries.

When the tourists had left Jerusalem, I felt restless in myself. After trying without success to resume work, I bestirred myself and walked to the City, where I visited of my own accord all the places I had shown to the visitors. How can I describe what I saw? He who in His goodness daily renews the works of creation, perpetually renews His own City. New houses may not have been built, nor new trees planted; yet Jerusalem herself is ever new. I cannot explain the secret of her infinite variety. We must wait, all of us, for those great sages who will one day enlighten us.

I came upon the man of learning whom you already know, and he drew me to his house, where he set before me all his recent findings. We sat together in deep contentment, while I asked my questions, and he replied; or spoke of problems, which he resolved; or mentioned cloudy matters, which he made clear. How good it is, how satisfying, to sit at the feet of one of the scholars of Jerusalem, and to learn the Law from his lips! His home is simple. his furnishings austere, yet hiswisdom ranges far, like the great hill ranges of Jerusalem which are seen from the windows. Bare are the hills of Jerusalem; no temples or palaces crown them. Since the time of our exile, nation after nation has come and laid them waste. But the hills spread their glory like banners to the sky; they are resplendent in ever-changing hues: and not least in glory is the Mount of Olives, which bears no forest of trees, but a forest of tombs of the righteous- who in life and in death gave their thoughts to the Land.

As I stood up to go, the mistress of the house entered and said to her husband, You have forgotten your promise. — He was much perturbed at this, and said: Wonder of wonders; all the time I have known Tehilah she has never asked a favour. And now she wants me to say that she wishes to see you.

Are you speaking, said I, of Tilli, the old woman who showed me the way to your house? For it seems to me that you call her by another name.

Tehilah, he answered, is Tilli's true name, that was given to her in the synagogue. From this you may learn that even four or five generations ago, our forbears would give their daughters names that sound as though they had been recently coined. For this reason my wife's name is Techiyah, or Reborn, which one might suppose to have been devised in our own age of rebirth. Yet in fact it belongs to the time of the great Gaon, who required my wife's great-grandfather to call his daughter Techiyah; and my wife bears her name.

I said: You speak now of the custom four or five generations ago. Can it be that this Tehilah is so old?

He smiled saying: Her years are not written upon her face, and she is not in the habit of telling her age. We only know it because of what she once let slip. It happened that Tehilah came to congratulate us at the wedding of our son; and the blessing she gave to our son and his bride was that it might be granted for them to live to her age. My son asked, "What is this blessing with which you have blessed us?" And she answered him: "It is ninety years since I was eleven years old." This happened three years ago; so that now her age is, as she might express it, ninety years and fourteen: that is to say, a hundred and four.

I asked him, since he was already speaking of her, to tell me what manner of woman she was. He answered:

What is there to say? She is a saint; yes, in the true meaning of the word. And if you have this opportunity of seeing her, you must take it. But I doubt if you will find her at home; for she is either visiting the sick, or bringing comforts to the poor, or doing some other unsolicited mitzvah. Yet you may perhaps find her, for between mitzvah and mitzvah she goes home to knit garments or stockings for poor orphans. In the days when she was rich, she spent her wealth upon deeds of charity, and now that nothing is left her but a meagre pittance to pay for her own slender needs, she does her charities in person.

The scholar accompanied me as far as Tehilah's door. As we walked together he discoursed on his theories; but realising that I was not attending to his words, he smiled and said, From the moment I spoke of Tehilah, no other thought has entered your mind.

I would beg to know more of her, I replied.

He said: I have already spoken of her as she is today. How she was before she came to our land I do not know, beyond what everyone knows; that is to say, that she was a very wealthy woman, the owner of vast concerns, who gave up all when her sons and her husband died, and came here to Jerusalem. My late mother used to say, "When I see Tehilah, I know that there is a worse retribution than widowhood and the loss of sons". What form of retribution this was, my mother never said; and neither I, nor anyone else alive, knows; for all that generation which knew Tehilah abroad is now dead, and Tehilah herself says but little. Even now, when she is beginning to change, and speaks more than she did, it is not of herself.— We have come to her house; but it is unlikely that you will find her at home; for towards sunset she makes the rounds of the schoolrooms, distributing sweets to the younger children.

A few moments later I stood in the home of Tehilah. She was seated at the table, expecting me, so it seemed, with all her being. Her room was small. with the thick stone walls and arched ceiling that were universal in the Jerusalem of bygone days. Had it not been for the little bed in a corner, and a clay jar upon the table, I would have likened her room to a place of worship. Even its few ornaments—the hand-lamp,

(Continued On Page 18)

NEW YEAR'S GREETINGS

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GREETINGS
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The Woman Was Called Tehilah

(Continued From Page 16)

of burnished copper, and a copper pitcher, and a lamp of the same metal that hung from the ceiling—even these, together with the look of the table, on which were laid a prayer-book, a bible, and some third book of study, gave to the room the grace and still calm of a house of prayer.

I bowed my head saying, Blessed be my hostess.

She answered: And blessed be my guest.

You live here, said I, like a princess.

Every daughter of Israel, she said, is a princess; and, praised be the living God, I too am a daughter of Israel. It is good that you have come. I asked to see you; and not only to see you, but to speak with you also. Would you consent to do me a favour?

"Even to the half of my kingdom", I replied.

She said: It is right that you should speak of your kingdom; for every man of Israel is the son of kings, and his deeds are royal deeds. When a man of Israel does good to his neighbour, this is a royal deed. Sit down, my son: it makes conversation more easy. Am I not intruding upon your time? You are a busy man, I am sure, and need the whole day for gaining your livelihood. Those times have gone when we had leisure enough and were glad to spend an hour in talk. Now everyone is in constant bustle and haste. People think that if they run fast enough it will speed the coming of Messiah. You see, my son, how I have become a chatterer. I have forgotten the advice of that old man who warned me not to waste words.

I was still waiting to learn the reason for her summons. But now, as if she had indeed taken to heart the old man's warning, she said nothing. After a while she glanced at me, and then looked away; then glanced at me again, as one might who is scrutinising a messenger to decide whether he is worthy of trust. At last she began to tell me of the death of the rabbanit, who had passed away during the night, while her stove was burning, and her cat lay warming itself at the flame,—till the hearse-bearers came, and carried her away, and someone unknown had taken the stove.

You see, my son, said Tehilah, a man performs a mitzvah, and one mitzvah begets another. Your deed was done for the sake of that poor woman, and now a second person is the gainer, who seeks to warm his bones against the cold.—Again she looked me up and down; and then she said: I am sure you are surprised that I have troubled you to come.

On the contrary, I said, I am pleased.

If you are pleased, so am I. But my pleasure is at finding a man who will do me a kindness; as for you, I do not know why you should be pleased.

For a moment she was silent. Then she said: I have heard that you are skilful at handling a pen—that you are, as they nowadays call it, a writer. So perhaps you will place your pen at my service for a short letter.

I took out my fountain-pen. She looked at it with interest, and said: You carry your pen about with you, like those who carry a spoon wherever they go, so that if they chance upon a meal,—well, the spoon is ready to hand.

I replied: For my part, I carry the meal inside the spoon. And explained to her the working of my fountain-pen.

She picked it up in her hand and objected: You say there is ink inside, but I cannot see one drop.

I explained the principle more fully, and she said: If it is so, they slander your generation in saying that its inventions are only for evil. See, they have invented a portable stove, and invented this new kind of pen: it may happen that they will yet invent more things for the good of mankind. True it is that the longer one lives, the more one sees. All the same, take this quill that I have myself made ready, and dip it in this ink. It is not that I question the usefulness of your pen; but I would have my letter written in my own way. And here is a sheet of paper; it is crown-paper, which I have kept from days gone by, when they knew how good paper was made. Upwards of seventy years I have kept it by me, and still it is as good as new.—One thing more I would ask of you: I want you to write, not in the ordinary cursive hand, but in the capital letters of the prayer-book and the Torah. I assume that a writer must at some time have transcribed, if not the Torah itself, at least the scroll of Esther that we read on Purim.

As a boy, I answered, I copied such a scroll exactly in the manner prescribed; and, believe this or not, everyone who saw that scroll praised it.

Said Tehilah, Although I have not seen it, I am sure you know how to write the characters as is required, without a single flaw. Now I shall make ready for you a glass of herb-tea, while you proceed with your writing.

Please do not trouble, I said, for I have already taken something to drink.

If so, how shall I show hospitality? I know: I shall cut you a piece of sugar-loaf; then you can say a blessing, and I can add, Amen.

She gave me some of the sugar. Then, after a short silence, she said:

Take up the quill and write. I shall speak in Yiddish, but you will write in the holy tongue. I have heard that now they teach the girls both to write and to speak the holy language: you see, my son, how the good Lord is constantly improving his world from age to age. When I was a child, this was not their way. But at least I understand my Hebrew prayer-book, and can read from the Torah, and the Psalms and the Ethics of the Fathers.—Oh dear, oh dear, today I have not finished my day.

I knew that she meant the day's portion of the Psalms, and said to her: Instead of grieving you should rather be glad.

Glad?

Yes, I said, for the delay is from heaven, that one day more might be added to your sum of days.

She sighed, and said: If I knew that tomorrow our Redeemer would come, gladly would I drag out another day in this world. But as day follows day, and still our true Redeemer tarries and comes not, what is my life? and what is my joy? God forbid that I should complain of my years if it pleases Him to keep me in life ,it pleases me also. Yet I cannot help but ask how much longer these bones must carry their own burden. So many younger women have been privileged to set up their rest on the Mount of Olives, while I remain to walk on my feet, till I think I shall wear them away. And is it not better to present oneself in the Higher World while one's limbs are all whole, and return the loan of the body intact? I do not speak of putting on flesh, which is only an extra burden for the hearse-bearers. But at least it is good to die with whole limbs. — Again I am speaking too much: but now what matters it, a word less, or a word more. I am now fully prepared to return the deposit of my body, earth back to earth.—Take up your quill, my son, and write.

I dipped the quill-pen in the ink, made ready the paper, and waited for Tehilah to speak. But she was lost in her thoughts, and seemed unaware of my presence. I sat there and gazed at her, my eyes taking in every wrinkle and furrow of her face. How many experiences she had undergone! She was in the habit of saying that she had seen good things, and yet better things. From what I had been told, these things could not have been so good. The adage was true of her, that the righteous wear mourning in their hearts, and joy upon their faces.

Tehilah became aware of me and, turning her head, said, Have you begun?

You have not told me what I am to write.

She said: The beginning does not need to be told. We commence by giving praise to God.

(Continued On Page 20)

NEW YEAR'S GREETINGS

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Mr. & Mrs. Ben Levy
. . .
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. . .
Mr. & Mrs. Edward Levy
. . .

The Woman Was Called Tehilah

(Continued From Page 18)

Write: With the help of the Holy Name, blessed be He.

I smoothed the paper, shook the quill, and wrote, With the help of the Holy Name, blessed be He.

She sat up, looked at what I had written, and said: Good; very good. And now what next? Write as follows: From the Holy City, Jerusalem, may she be built and established, speedily and in our days, Amen.—In conversation I only say "Jerusalem", without additions. But in writing, it is pro per that we should bring to mind the holiness of Jerusalem, and add a plea for her to be rebuilt; that the reader may take Jerusalem to his heart, and know that she is in need of mercy, and say a prayer for her.—Now, my son, write the day of the week, and the portion of the Torah for the week, and the number of years since the creation.

When I had set down the full date, she continued:

Now write, in a bold hand, and as carefully as you can, the letter Lamed.—Have you done this? Show me how it looks. —There is no denying that it is a good Lamed, though perhaps it could have been a trifle larger.—Now, my son, continue with Khaf, and after the Khaf write Bet, and after it Vav.—Vav, I was saying, and now comes Dalet. Show me now the whole word, Likhvod, "In honour of".—Very fine indeed. It is only right that the respectful prefix should be attractively written. Now add to that, "the esteemed Rabbi" —ah, you have already done so! You write faster than I think: while I am collecting my thoughts, you have already set them down. Truly your father —may the light of God shine on him—did not waste the cost of your education . . . My son, forgive me, for I am so tired. Let us leave the writing of the letter till another day. When is it convenient for you to come?

Shall I come tomorrow? I said.

Tomorrow? Do you wish it? What day is tomorrow?

It is the day before new moon.

That is a good day for this thing. Then let it be tomorrow.

I saw that she was inwardly grieved, and thought to myself: The day before new moon is a time for prayer and supplication, a time for visits to the tomb of Rachel our Mother; surely she will not be able to attend to her letter. Aloud I said to her: If you are not free tomorrow I shall come on some other day.

And why not tomorrow?

Just because it is the day before the new moon.

She said: My son, you bring my sorrow before me, that on such a day I should be unable to go to Rachel our Mother.—

I asked why she could not go.

Because my feet cannot carry me there.

There are carriages, I said, and buses as well.

Said Tehillah, When I first came to Jerusalem there were none of these buses, as they call them now, and a foolish word it is, too. There were not even carriages; so we used to walk. And since I have gone on foot for so long, it is now hardly worth changing my ways. Did you not say you are able to come tomorrow? If it pleases The Name to grant my wish, my life will be prolonged for yet a day more.

I left her and went on my way; and the following day I returned.

I do not know if there was any real need to return so soon. Possibly if I had waited longer, it would have extended her life.

As soon as I entered, I perceived a change. Tehilah's face, that always had about it a certain radiance, was doubly radiant. Her room shone out too. The stone floor was newly polished, and so were all the ornaments in the room. A white coverlet was spread over the little bed in the corner, and the skirtings of the walls were freshly colour-washed blue. On the table stood the jar, with is parchment cover, and a lamp and sealing wax were placed at its side. When had she found time to colour-wash the walls, and to clean the floor, and to polish all her utensils? Unless angels did her work, she must have toiled the night long.

She rose to welcome me, and said in a whisper:

I am glad that you have come. I was afraid you might forget, and I have a little business matter to attend to.

If you have somewhere to go, I said, I shall come back later.

I have to go and confirm my lease. But since you are here, sit down, and let us proceed with the letter. Then afterwards I shall go about my lease.

She set the paper before me and fetched the ink and the quill pen. I took up the pen and dipped in in the ink and waited for her to dictate her message.

Are you ready?—she said. Then I am ready, too!

As she spoke the word 'ready', her face seemed to light up and a faint smile came to her lips. Again I prepared to write, and waited for her next words.

Where did we leave off? she said.—Was it not with the phrase, In honour of the eminent Rabbi? Now you shall write his name.

Still I sat waiting.

She said in a whisper: His name is Shraga.—Have you written it?

I have written.

She half-closed her eyes as if dozing. After some time she raised herself from her chair to look at the letter, and whispered again: His name is And again she hat silent. Then And again she sat silent. Then she seemed to bestir herself, saying: I shall tell you in a general way what you are to write.—But again she lapsed back into silence, letting her eyelids droop.

I see, she said at last, that I shall have to tell you all that happened, so that you will understand these things and know how to write. It is an old story, of something which happened many years ago; yes, three and ninety years ago.

She reached for her walking-stick and let her head sink down upon it. Then again she looked up, with an expression of surprise, as a man might who thinks he is sitting alone and discovers a stranger in his room. Her face was no longer calm, but showed grief and disquiet as she felt for her stick, then put it by, and again took it up to lean upon, passing her hand over her brow to smooth out her wrinkles.

Finally she said: If I tell you the whole story, it will make it easier for you to write.—His name is Shraga.—Now I shall start from the very beginning.

She raised her eyes and peered about her; then, reassured that no one else could be listening, she began.

I was eleven years old at the time. I know this, because Father, of blessed memory, used to write in his Bible the names of his children and the dates of their births, his daughters as well as his sons. You will find the names in that Bible you see before you; for when I came to Jerusalem, my late brothers renounced their right to my father's holy books and gave them to me. As I said before, it is an old story, three and ninety years old; yet I remember it well. I shall relate it to you, and little by little you will understand. Now, are you listening?

I inclined my head and said, Speak on.

So you see, I was eleven years old. One night, Father came home from the synagogue, bringing with him some relative of ours, and with them Petachya Mordechai, the father of Shraga. When she saw them enter, my dear mother, peace be upon her soul, called me and told me to wash my face well and put on my Sabbath dress. She too put on her Sabbath clothes and bound her silk kerchief round her head, and, taking my hand, led me into the big room to meet father and his guests. Shraga's father looked at me and said: "Heaven protect you, you are a pretty child". Father stroked my cheek and said, "Tehilah, do you know who spoke to you? The father of your bridegroom-to-be spoke to you. May the influences be happy, my child: tonight you are betrothed". At once all the visitors blessed me with happy influences, and called me "the bride". Mother quickly bundled me back to her room to shield me from any evil eye, and kissed me, and said: "Now and henceforth, you are Shraga's betrothed; and God willing, next year, when your bridegroom comes of age at thirteen for wearing the tefillin, we shall make your wedding."

I knew Shraga already, for we used to play with nuts and at hide-and-seek, until he grew too old and began to study the Gemara. After our betrothal I saw him every Sabbath, when he would come to Father's house and repeat to him all he had learned through the week. Mother would give me a dish of sweets which I would take and offer to Shraga, and Father would stroke my cheek and beam upon my bridegroom.

And now they began to prepare for the wedding. Shraga's father wrote out the tefillin, and my father brought him a tallit, while I sewed a bag for the tefillin and another bag for the tallit that is worn on a Sabbath. Who made the large outer bag for both tallit and tefillin I cannot remember.

One Sabbath, four full weeks before the day fixed for the wedding, Shraga failed to come to our house. During the afternoon service, Father enquired at the house of study, and was told that he had gone on a journey. Now this journey was made to one of the leaders of the Hassidim, and Shraga had been taken by his father in order that he might receive a direct blessing on the occasion.

(Continued On Page 22)

NEW YEAR'S GREETINGS

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• • •

The Woman Was Called Tehilah

(Continued From Page 20)

of his first wearing of tallit and tefillin. When my father learned this, his soul nearly parted from hhis body; for he had not known until then that Shraga's father was of the Sect. He had kept his beliefs a secret, for in those days the Hassidim were despised and persecuted, and Father was at the head of the persecutors; so that he looked upon members of the Sect as if (God forbid they had ceased to belong to our people. After the havdalah ceremony, at the close of the Sabbath, Father tore up my marriage contract and sent the pieces to the house of my intended father-in-law. On the Monday, Shraga returned with his father, and they came to our house. My father drove them out with abuse; whereupon Shraga himself swore an oath that he would never forgive us the insult. Now Father knew well that he who cancels a betrothal must seek pardon from the injured party; yet he took no steps to obtain this. And when my mother implored him to appease Shraga, he made light of her entreaties, saying, "You have nothing to fear: he is only of the Sect". So contemptible were the Hassidim in my father's eyes that he took no heed in this thing wherein all men take heed.

Preparations for the wedding had been made. The poultry was on order, and the house was cluttered with sacks of flour and casks of honey for the making of loaves and cakes. In short, all was ready, and there lacked nothing but a bridegroom.—My father summoned a matchmaker; another bridegroom was found me; and with him I went to my bridal.

What became of Shraga, I do not know, for Father forbade any of our household to mention his name. Later I heard that he and all his people had removed to another town. Indeed they were in fear for their very lives; since from the day when Father ended my betrothal, they were not called to the Law in synagogue; not even at the Rejoicing of the Law, when every man is called. They could not even come together for worship, for my father as head of the community would not let them assemble outside the fixed houses of prayer; and had they not removed to another town where they might be called to the Torah, they would not have survived the year.

Three years after the wedding, I was granted the birth of a son. And two years later, another son was born to me. And two years after that, I gave birth to a daughter.

Time passed uneventfully, and we lived at our ease. The children grew and prospered while I and my husband watched them grow and were glad. I forgot about Shraga, and forgot that I had never received a note of pardon at his hand.

Mother and Father departed this life. Before his death, my father of blessed memory committed his affairs to his sons and his sons-in-law, enjoining them all to work together as one. Our business flourished, and we lived in high repute. We engaged good tutors for our sons, and a foreign governess for our daughter; for in those days pious folk would have nothing to do with the local teachers who were suspected of being free-thinkers.

My husband would bring these tutors from other towns; and whereas the local teachers were obliged to admit any student who came, even if he was not suitably qualifed, tutors who had been brought from elsewhere were dependent upon those who engaged them and under no such obligation. Coming, as they did, alone, they would dine at our table on Sabbath days. Now my husband, who because of the pressure of his affairs could not make set times for study of the Torah, was especially glad of one such guest and his learned discourses. And I and the children delighted in the tuneful table hymns he would sing us. We did not know that this tutor was a Hassid, and his discourses the doctrines of Hassidism, and the airs that he sang us, Hassidic airs; for in all other respects he conducted himself like any other believer of Israel. One Sabbath eve, having discoursed of the Torah, he closed his eyes and sang a hymn of such heavenly bliss that our very souls went forth at its sweetness. At the end, my husband asked him: "How may a man come to this experience of the divine?" The tutor whispered to him: "Let your honour make a journey to my rebbe, and you will know this and much more."

Some days later, my husband found himself in the city of the tutor's rebbe. On his return, he brought with him new customs, the like of which I had not seen in my father's house; and I perceived that these were the customs of the Hassidim. And I thought to myself, Who can now wipe the dust from your eyes, Father, that you may see what you have done, you who banished Shraga for being a Hassid, and now the husband you gave me in his stead does exactly as he did. If this thing does not come about as atonement for sin, I know not why it has come about.

My brother and brother-in-law saw what was happening, but they said not a word. For already the times had changed, and people were no longer ashamed to have Hassidim in the family. Men of wealth and position had come from other towns and married amongst us, who followed the customs of Hassidism, and even set up a house of prayer for their sect, and would travel openly to visit their rebbes. My husband did not attend their services, but in other respects he observed Hassidic customs and educated his sons in these ways, and from time to time would make journeys to his rebbe.

A year before our first-born son came of age, there was plague in the world, and many fell sick. There was not a house without its victims, and when the plague reached us, it struck our son. In the end the Lord spared him—but not for long. When he rose from his sick-bed, he began to study the practice of the tefillin from the great code of the shulhan aroukh. And I saw this and was glad, that for all his Hassidic training, his devotion to the Law was not lessened.

One morning our son rose up very early to go to the house of study. As he was about to enter, he saw there a man dressed in grave-clothes, resembling a corpse. It was not a dead man he had seen, but some demented creature who did many strange things. The child was overcome with terror and his sense left him. With difficulty was he restored to life. Restored to life he was indeed, but not to a long life. From that day on, his soul flickered and wavered like a candle flame, like the soul of a man at the closing prayer of the Day of Atonement when his fate is about to be sealed. He had not come of age for wearing tefillin when he gave up his ghost and died.

Through the seven days of mourning I sat and meditated. My son had died after the havdalah, at the ending of Sabbath, thirty days before he came of age for tefillin. And at the end of the Sabbath, after the havdalah, thirty days before I was to go to my bridal with Shraga, Father had torn up the marriage contract. Counting the days I found to my horror that the two evils had come about on the same

(Continued On Page 24)

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The Woman Was Called Tehilah

(Continued From Page 22)

day, at the same hour. Even if this were no more than chance, yet it was a matter for serious reflection.

Two years later, the boy's brother came of age— came, and did not come. He happened to go with his playfellows to the woods outside our town to fetch branches for the Festival of Weeks. He left his comrades in the woods, intending to call on the scribe who was preparing his tefillin; and he never returned. We thought at first that he had been stolen by gypsies, for a troop of them had been seen passing the town. After some days his body was found in the great marsh beside the woods; then we knew he must have missed his way and fallen in.

When we stood up from our mourning, I said to my husband: "Nothing remains to us now but our one little girl. If we not not seek forgiveness from Shraga, her fate will be as the fate of her brothers."

Throughout all those years we had heard nothing of Shraga. When he and his people left our town, they were forgotten, and their whereabouts remained unknown. My husband said: "Shraga is the hassid of such and such a rebbe: I shall make a journey to his man, and find out where he lives."

Now my husband was not the hassid of this same rebbe: on the contrary, he was opposed to him, because of the great dispute that had broken out between the rebbes, on account of a cattle-slaughterer, whom one had appointed and the other had dismissed. In the course of that quarrel a man of Israel was killed, and several families were uprooted, and several owners of property lost their possessions, and several persons ended their days in prison.

Nevertheless, my husband made the journey to the town where his rebbe lived. Before he had arrived there, the rebbe died, after dividing his ministry amongst his sons, who went away each to a different town. My husband journeyed from town to town, from son to son, enquiring of each son where Shraga might be. Finally he was told: "If you are asking after Shraga, Shraga has become a renegade and joined our opponents". But no one knew where Shraga now lived.

When a man is a hassid, you may trace him without difficulty. If he is not the disciple of one rebbe, he is the disciple of another. But with any ordinary unattached Jew, unless you know where he lives, how may he be found? My husband, peace be upon his soul, was accustomed to making journeys for his business took him to many places. He made journey after journey enquiring for Shraga. On account of these travels his strength in time began to fail and his blood grew thin. At last, having travelled to a certain place, he fell sick there and died.

After I had set up his tombstone, I went back to my town and entered into business. While my husband was still alive, I had helped him in his affairs: now that he was dead, I speeded them with all my might. And the Lord doubled my powers until it was said of me, She has the strength of a man. It would have been well, perhaps, had wisdom been granted me in place of strength, but the Lord knows what he intends and does not require his own creatures to tell him what is good. I thought in my heart: all this toil is for my daughter's sake. If I add to my wealth, I shall add to her welfare. As my responsibilities became ever greater, I found I had no leisure to spend at home, except on Sabbaths and holy days: and even these days were apportioned, half to the service in synagogue, and the other half to the reception of guests. My daughter, so it seemed, was in no need of my company:for I had engaged governesses, and she was devoted to her studies. I received much praise on account of my daughter, and even the gentiles, who make fun of our accent, would say that she spoke their language as well as the best of their own people. Furthermore, these governesses would ingratiate themselves with my daugher, and invite her to their homes. In due course, I called the matchmakers, who found her a husband distinguished for his learning, and already qualified for the rabbinate. But I was not to enjoy a parent's privilege of leading my daughter to her bridal: For the evil spirit took possession of her, so that her reason became unhinged.

And now, my son, this is what I ask of you.—Write to Shraga for me, and say that I have forgiven him for all the sorrows that befell me at his hand. And say that I think he should forgive me, too: for I have been stricken enough.

For a long, long time I sat in silence, unable to speak a word. At last, secretly wiping a tear from my eye, I said to Tehilah:

Allow me to ask a question. Since the day when your father tore up the marriage contract, ninety years and more have elapsed. Do you really believe that Shraga is still alive? And if so, has anyone informed you where he may be found?

Tehilah answered: Shraga is not alive. Shraga has now been dead for thirty years. I know the year of his death, for in that year, on the seventh day of Adar, I went to a synagogue for the afternoon service. Following the week's reading from the Prophets, they said the memorial prayer for the dead, and I heard them pray for the soul of Shraga. After the service, I spoke to the beadle of the synagogue, and asked him who this Shraga might be. He mentioned the name of a certain relative of the dead man, who had given instructions for his soul to be remembered. I went to this relative, and heard what I heard.

If Shraga is dead, then, how do you propose to send him a letter?

Tehilah answered:—I suppose you are thinking that this poor old woman's wits are beginning to fail her, after so many years; and that she is relying upon the post office to deliver a letter to a dead man.

I said: Then tell me, what will you do?

She rose, and picking up the clay jar that stood on the table, raised it high above her head, intoning in a kind of ritual chant:

I shall take this letter — and set it in this jar.—I shall take this wax—and seal up this jar;—and take them with me—this letter and this jar.

I thought to myself, And even if you take the jar and the letter with you, I still do not see how your message will come to Shraga—Aloud I said to her: Where will you take your jar with its letter?

Tehilah smiled and said softly: Where will I take it? I will take it to the grave, my dear. Yes, I shall take this jar, and the letter inside it, straight to my grave. For up in the High World they are well acquainted with Shraga, and will know where to find him. And the postmen of the Holy One are dependable, you may be sure; they will see that the letter is delivered.

Tehilah smiled again. It was a little smile of triumph, as of a precocious child who has got the better of an argument with her elders.

After a while she let her head sink upon her walking-stick and seemed again to be half asleep. But soon she glanced up and said: Now that you understand the whole matter, you can write of your own accord.—And again her head dropped over her stick.

I took up the quillpen and wrote the letter. When I had finished, Tehilah raised her head and enquired: Is it done now? —I began to read the letter aloud, while she sat with her eyes closed, as if she had lost interest in the whole matter and no longer desired very greatly to hear. When the reading was over, she opened her eyes and said:

Good, my son, good and to the point. Perhaps it might have been phrased rather differently, but even so, the meaning is clear enough. Now, my son, hand me the pen and I shall sign my name. Then I can put the letter in the jar; and after that I shall go about my lease.

I dipped the pen in the ink and handed it to her, and she took it and signed her name. She passed the pen over certain of the characters to make them more clear. Then she folded the letter and placed it inside the jar, and bound

(Continued On Page 26)

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The Woman Was Called Tehilah

(Continued From Page 24)

the piece of parchment over the top. Then she kindled the lamp, and took wax for sealing, and held it against the flame until the wax became soft; then she sealed the jar with the wax. Having done these things, she rose from her place and went towards her bed. She lifted up the coverlet and placed the jar under the pillow of the bed. Then she looked at me fairly, and said in a quiet voice:

I must make haste to confirm my lease. Bless you, my son, for the pains you have taken. Now and henceforth I shall not trouble you more.

So saying, she made smooth the coverlet of her bed, and took up her stick, and went to the door, and reached up that she might lay her lips to the mezuzah, and waited for me to follow. She locked the door behind us and walked ahead with brisk steps; and I overtook her and went at her side.

As she walked, she looked kindly upon every place that she passed and every person that she met. Suddenly she stopped and said:

My son, how can they abandon these holy places and these faithful Jews?

At that time, I still did not comprehend all she meant by these words.

When we reached the parting of the ways, she stopped again and said: Peace with you. —But when she saw that I was resolved not to leave her, she said no more. She went up by the wide steps that lead to the courtyard of the Communal Centre, and entered, and I followed.

We went into the Communal Centre, which administers the affairs of the living and the dead. Two of the clerks sat there at a desk, their ledgers before them and their pens in their hands, writing and taking sips at their Turkish coffee as they wrote. When they saw Tehilah, they set their pens down and stood up in respect. They spoke their welcome, and hastened to bring her a chair.

What brings you here? — asked the elder of the two clerks.

She answered, I have come to confirm my lease.

He said: You have come to confirm your lease: and we are of opinion that the time has come and annul it.

Tehilah was terrified.—What is all this? she cried.

He said: Surely you have already joined the immortals?

Laughing at his own joke, the clerk turned to me, saying: Tehilah, bless her, and may she live for many, many years, is in the habit of coming every year to confirm the bill of sale on the plot for her grave on the Mount of Olives. So it was last year, and the year before that, and three years ago, and ten and twenty and thirty years ago, and so will she go on till the coming of the Redeemer.

Said Tehilah: May he come, the Redeemer: may he come, the Redeemer. Would to God he would hasten and come. But as for me, I shall trouble you no more.

The clerk asked, assuming a tone of surprise: Are you going to a kibbutz, then, like these young girls they call "pioneers"?

Tehilah said: I am not going to a kibbutz, I am going to my own place.

What, said the clerk, are you returning to your home country?

Tehilah said: I am not returning to my home country; I am returning to the place whence I came: as it is written, And to the dust thou shalt return.

Tut-tut, said the clerk, do you think that the Burial Society has nothing to do? Take my advice, and wait for twenty or thirty years more. Why all the haste?

She said quietly: I have already ordered the corpse-washers and the layers-out, and it would be ill-mannered to make sport of these good women.

The clerk's expression changed, and it was evident that he regretted his light words. He now said:

It is good for us to see you here: for so long as we see you, we have before us the example of a long life; and should you desert us—God forbid—it is as if you take away from us this precedent.

Said Tehilah: Had I any more years to live, I would give them gladly to you, and to all who delight in life. Here is the lease for you to sign.

When the clerk had endorsed the bill of sale, Tehilah took it and placed it in the fold of her dress. She said:

Now and henceforth I shall trouble you no more. May The Name be with you, dear countrymen; for I go to my place.

She rose from her chair, and walked to the door and reached up to lay her lips to the mezuzah ,and kissed the mezuzah, and so went away.

When she saw that I still went with her, she said: Return to your own life, my son.

I thought, said I, that when you spoke of confirming the lease, you meant the lease of your house; but instead—

She took me up in the midst of my words. But instead, said she, I confirmed the lease of my long home. Yet may the Holy One grant that I have no need to dwell there for long, before I rise again, with all the dead of Israel. Peace be upon you, my son. I must make haste and return to my house, for I am sure that the corpse-washers and the layers - out already await me.

I stood there in silence and watched her go, until she passed out of sight among the courts and the alleys.

Next morning I went to the City to enquire how she fared. On my way, I was stopped by the man of learning to whose house Tehilah had led me. For some while he kept me in conversation, and when I wished to take my leave, he offered to accompany me.

I am not going home yet, I said. I am on my way to see Tehilah.

He said: Go; at the end of a long life.

Seeing my surprise, he added: You must live. But that saint has now left us.

I parted from him and went on alone: she has left us, and thought again and again: Tehilah has left us, she has gone on alone: she hs left us, and gone on alone. I found that my feet had carried me to the house of Tehilah, and I opened her door and entered.

Still and calm was the room: like a house of prayer, when the prayer has been said. There, on the stone floor, flowed the last tiny rivulets of the waters in which Tehilah had been cleansed.

—Translated by Walter Lever

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